

DISCLAIMER

The following is a decision of the Challenge Bowl Committee:

The Challenge Bowl study guide is subject to change after the 2015 MCN November elections. Please check the tribal website for the updated version of the study guide then. The Challenge Bowl committee shall not be responsible for incorrect answers given during the competition due to the change.

Branches of Government section have been changed.



Sponsored by the
Muscogee (Creek) Nation

Challenge Bowl 2016



2016 High School Division

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“A Struggle to Survive”

The Muscogee Women-Keepers of the tradition and culture of the Nation.

Since the beginning of time the women of this nation have played a major role in the existence of the Muscogee people and to this day their contribution has successfully allowed this nation to survive.

Today, this struggle is yours to bear, and today’s challenge is made more difficult by the fact that now you must be able to walk in two worlds and still maintain your balance.

The structure of our ancient society is still intact in some parts of our nation today and you, the Muscogee, women, must protect this to ensure that future generations of Muscogee people have a foundation to build on and an identity to be proud of.

In your educational experience you have learned that listening is a key ingredient for learning. As a student of this nation, you have learned the ways of our people and now as you move forward to represent this Nation, you must also expose the humbleness that our ancestors also displayed in their daily lives.

As you learn the history of our people, both in the written and oral form, you can feel and touch the spirit that they possessed and this spirit is among us today. This is the same spirit that compelled you to be here today.

History tells us, that we, the Muscogee people, have endured tremendous tribulations, from ethnic cleansing, forced removal and religious genocide, to the dissolving of tribal governments and then finally the attempt to separate the Indian from the person through enrollment of young Muscogee Creek children to “Finishing School,” later called “Boarding Schools.”

The horror stories that have been relayed to us by the ones that have gone on before us. We must not dwell on them or forever hold a grudge. Their stories must never be forgotten. We must listen to these stories and learn from them, so that history does not repeat itself.

The road that we travel today was planned out for us many, many years ago by a Creek leader named Opothleyahola in a speech given at Asbury Mission on the North Fork in November 1859.

He said: “My brothers, many, many, many years ago, when I was a child, there was a beautiful island in the Chattahoochee River. It was covered with stately trees and carpeted with green grass. When the Indian was hungry and could not find game elsewhere, he could always go to the island and kill a deer. An unwritten law forbade the killing of more than one deer, and, even then, the hunter might resort to the island only when he had failed elsewhere. But the banks of that island were of sandy soil. As the floods of the river rolled on this side and on that, the banks wore away, and the island shrunk in size. When our people left the country, the island had become so small that there was only room for two or three of the great trees, and most of the green grass was gone. The deer, once so plentiful there, had entirely disappeared.

“I have since learned that there is a kind of grass which, if it had been planted on the banks of that beautiful island, might have saved it. The grass strikes its roots deeply into the sandy soil and binds it so firmly that the waters of the flood cannot wear it away.

“My brothers, we Indians are like that island in the middle of the river. The white man comes upon us as a flood. We crumble and fall, as the sandy banks of that beautiful island in the Chattahoochee. The Great Spirit knows, as you know, that I would stay that flood which comes thus to wear us away, if we could. As well might we try to push back the flood of the river itself.

“As the island in the river might have been saved by planting the long rooted grass upon its banks, so let us save our people by educating our boys and girls and young men and young women in the ways of the white man. Then they may be planted and deeply rooted about us and our people may stand unmoved in the flood of the white man.”

So let us not forget, from where we came.

Today starts another chapter in our history, as we continue down this path that our forefathers had planned for us. For this nation to survive with its traditions, culture and language, it is incumbent for the Muscogee women to regain its strength and to inspire other women to step forward and say “Yes, I am a Muscogee Creek woman, I know who I am, I know where I’ve been and I know where I am going.”

As a role model for the next group behind you, how many will you inspire? How many will follow in your footsteps? Let’s hope and pray there will be many.

MVTO
God Bless All
Wilbur Chebon Gouge

Mvskoke History

THE MISSISSIPPIAN ERA



Our **Muscogee (Creek) ancestors** lived for thousands of years in Southeastern North America, in what are now the states of Georgia, Alabama, Tennessee, South Carolina and Florida. Over time, their culture evolved into what is now called the **Mississippian Culture**. During the Mississippian time period they built **huge earthen mounds**. These mounds were built for various purposes. Some were platforms for the homes of chiefs, some were for religious ceremonies and some were for burials. They are the only structures that remain of the many highly organized and flourishing **tribal towns** of the Mississippian society. As many as 2,000 to 3,000 people inhabited these tribal towns.

The Mississippian Society was made up of **chiefdoms**. Each chiefdom had one ruler- a **chief**, who held absolute authority over an entire region of tribal towns. Sometimes a very powerful Chiefdom had power over more than one region. The **Coosa (or Kusa) Chiefdom** dominated the smaller chiefdoms and communities in what is now northeastern Tennessee, through northwest Georgia and into central Alabama, covering a distance of 400 miles. Within the Mississippian chiefdom the position of chief was an inherited position.

Mound sites

Although many of the ancient mounds have been destroyed by farming and development, some have been preserved. They are the only visible remains of the Mississippian Culture that can be found throughout the southeastern United States. One of the best preserved of these town sites is the **Ocmulgee National Monument** near present-day Macon, Georgia. (Pictured below)



Great Temple Mound overlooking the city of Macon, Georgia





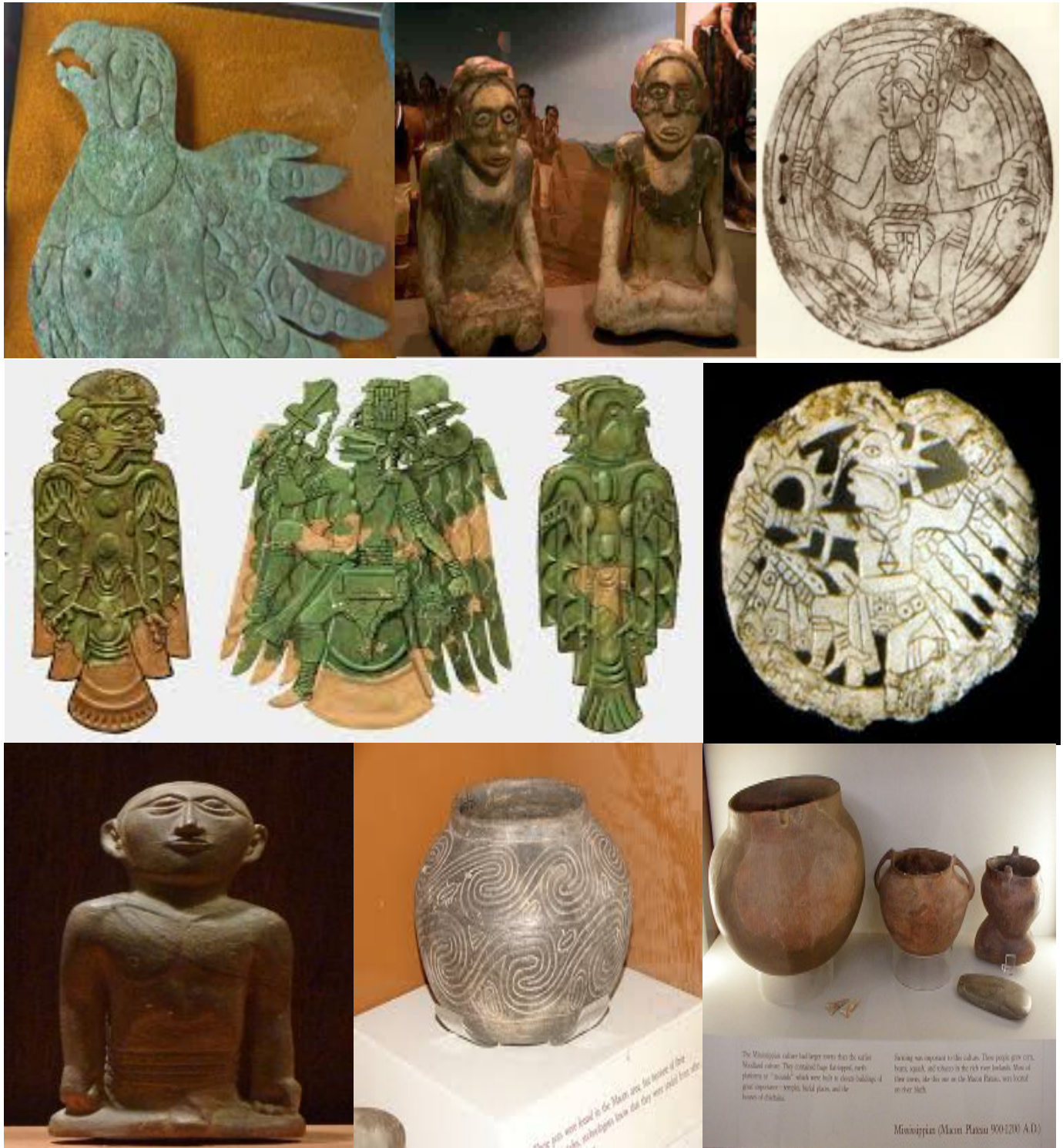
The earth floor of this “earth lodge” with an eagle platform is well over one thousand years old.
Ocmulgee National Monument, Macon Georgia.



One hundred and twenty seven miles northeast of Ocmulgee National Monument is the site of the **Etowah Mounds**, another ancient Muskogean site, located on the Etowah River.

SOUTHEASTERN CEREMONIAL COMPLEX

One notable aspect of the Mississippian culture, was the artwork that was produced. Today it is referred to as the **Southeastern Ceremonial Complex**. It includes engraved copper, finely carved stone and shell necklaces and pendants, stone statues, and intricately wrought stone maces, clubs and hatchets as well as pottery.



EUROPEAN CONTACT ERA

In 1540, Hernando De Soto's expedition spent a year traveling through the Muscogee territory. They could see by the large towns and the prosperous countryside that our ancestors lived well. They had plenty of food, they were strong and healthy, and they did not have to work very hard to survive in the resource-rich region.

To ensure his safe passage through the tribal towns, De Soto routinely would arrest the local Chief and take him along as hostage to the border of the next chiefdom. He chained up many of the people to carry his cargo and made the tribal towns along the way use their stored food to feed his army of several hundred men and animals. Thousands of native people were killed by De Soto's army. Thousands more died from the diseases his expedition brought from Europe, such as measles, small pox and "the plague". By the tens of thousands, they sickened and died. They did not have written languages. History, religious beliefs and traditions were passed down orally and by practice. The rapid spread of European diseases killed thousands of Muskogean people before they were able to pass on all of their cultural information. Some towns lost all or most of their population. The survivors from several towns then banded together to form new towns and recreate their old way of life as best they could, but the loss of so many people changed their culture forever.

After De Soto's expedition, there were more Spanish expeditions. Tristan De Luna came in 1560 and Juan Pardo in 1566. Both were in search of the lush life of the Coosa Chiefdom that DeSoto had described. They were disappointed and dismayed to see that Coosa was on the decline. The population was much smaller and thistles and weeds grew in place of the previously cultivated fields that had stretched from one town to the next.

EUROPEAN TRADE ERA

After the collapse of the Mississippian Chiefdoms the Muskogean people did not have contact with Europeans for 100 years. In the late 17th century, after hearing the reports from early explorers of the riches and bounty in North America, the Spanish, English and French began to colonize the region and establish towns and farms. The **English** founded **Charles Town** in 1670 as the capital of the colony of Carolina. They became well acquainted with the Muskogean people through trade. Over time the English came to refer to them as "**Creeks**", although the Muskogeans continued to refer to themselves by their tribal town names, such as Tukvpvce, Coweta, Cussetah, Abihka, Alabama, etc. Eventually they referred to the tribal towns as "Upper" and "Lower" Creeks. The "**Upper Creek**" towns were those located along the **Coosa** and **Tallapoosa Rivers**; the "**Lower Creek**" towns were those located along the **Catv Hvtce** and **Flint Rivers**.

In the late 1690's, the **Spanish** established the town of **Pensacola** from which they also traded with the "Creeks". In 1717, the **French** established **Fort Toulouse** as their trading post in Alabama where the Tallapoosa and Coosa Rivers meet.

The Europeans mainly wanted deerskins and Indian captives from the "Creeks". For these, they traded guns and ammunition, European-style clothing, beads, paint, metal tools and weapons, copper and tin pots and pans and other items. With the exception of the Yamassee War in 1715, relations between the Europeans and the "Creeks" were, for the most part, friendly for many years; later that would change.

Not since De Soto had there been such a devastating effect on the Muscogee culture. After about three generations of trading, the “Creeks” became dependent on the trade goods. They discarded their traditional ways of making tools, clothing, water vessels and cooking. They became dependent on the trade industry to the extent that they were depleting their hunting grounds of deer. They had to travel farther and stay gone longer from their homes to find deer.

During the last half of the 1700’s, the Creeks found themselves embroiled in the wars between the Europeans. In the French and Indian War, the Spanish, British and French were each trying to gain control of the entire region and each wanted the Creeks’ loyalty. They would raise the prices of their goods or withhold them completely in order to sway the Creeks. When the English colonists won the French and Indian War in 1763, they won the battle for complete control and opened up the Mississippi Valley for “westward expansion”, meaning that the European population would continue to grow. The Treaty of Paris, drawn up at the conclusion of the war included trading Creek lands. Creek leaders were appalled that the Europeans would presume to give away their land without their consent.

The colonist’s victory over Great Britain in the 1776 American Revolutionary War created a new power for the Creeks to deal with. Without the aid of the French or Spanish they were at the mercy of this new government.

THE ASSIMILATION ERA

In 1796, President Washington appointed Benjamin Hawkins as the Southeastern Indian Superintendent. Hawkins implemented an **Assimilation** policy. For 20 years he was able to destruct the traditional Creek system of government. He encouraged the council to create an executive committee and appoint a national police force, who were to arrest and punish tribal members who violated tribal law. He also urged them to allow missionaries to establish schools and instruct the Muscogee children in Christian religion, the English language, mathematics and the English farming and social practices. Hawkins also wanted to change the social structure by switching the roles of women and men. In order to survive, many “Lower Creeks” did make this change as the deerskin industry declined. But only a few of the “Upper Creeks” did. This created some resentment among the “Upper Creeks” who wanted to maintain the traditional Muscogee way of life.



This division between the two groups of “Creeks” was made worse by the U.S. Government’s plan to convert an old trading path into a **Federal Road** that would cut right through the Creek Nation. The road was first intended to be a postal route from Washington to New Orleans. The Upper Creeks knew that the road would enable more and more white settlers to come with their families, herds, and slaves and kill their game, cut their trees, foul their water, sell whiskey to their young and settle in their land. The mounting assaults on their lands, hunting grounds and culture increased their anxiety. A century of

trading, intermarriages and factions produced fertile ground for the agitations of **Tecumseh**. The famous Shawnee chief, whose parents had lived among the Creeks, came in October 1811 and delivered an hour long

speech to 5,000 warriors at Tukvpcce. He appealed to them to reestablish their reputation for being fierce warriors and send the whites back where they came from.

THE RED STICKS WARRIORS



Tecumseh's speech struck a chord with many of the warriors at Tukvpcce. Angered by the events of the last 15 years, a group of "Upper Creeks" emerged to ward off the impending destruction of the Muscogee nation. **Hillis Hadjo (Josiah Francis), Cussetah Tustenuggee (High Head Jim), Paddy Walsh and Peter McQueen**, among others, advocated the return to traditional ways, severing all ties with Americans, expelling all whites and mixed-blood Creeks who lived like whites, and overthrowing the leaders who responded to Hawkins more than their own people. This group came to be known as the **Red Stick Warriors**. For two years the Red Sticks fought twelve major battles known as the **Creek War of 1813-1814**.

The war ended when the Red Sticks, led by **Menawa**, were

defeated by Andrew Jackson's army at the **Battle of Horseshoe Bend on March 27, 1814**. Andrew Jackson had an army of three thousand armed soldiers and two cannons. The Red Sticks had one thousand warriors, most of them fought with bows and arrows, tomahawks and hatchets. Only about a third of them had guns. After Horseshoe Bend Jackson became president and began the process of moving all the Creeks out of the southeast and into **Indian Territory**, now known as Oklahoma. This process included many treaties in which the Creeks were required to give up large amounts of their land.

THE BATTLE OF HORSESHOE BEND



The Red Sticks at Horseshoe Bend were led by the respected war leader **Menawa**. The previous December, he led the inhabitants of six Upper Creek towns (Nuyaka, Okfuskee, Eufaula, Fish Pond, Okchaya and Helvpe), to a bend in the Tallapoosa River where they built a fortified town. They constructed a village of 300 log homes at the southern toe of the bend, and a fortified log & mud wall across the neck of the bend for protection. Dubbing the encampment **Tohopeka**, Menawa hoped that the wall would hold off attackers or at least delay them long enough for the 350 women and children in the camp to escape across the river if necessary. To defend Tohopeka, he had around 1,000 warriors of whom about a third possessed a musket or rifle;

the rest fought using bows & arrows, tomahawks and war clubs.

Approaching the area early on March 27, 1814, Commander Andrew Jackson split his command of 3,300 men and ordered Brigadier General John Coffee to take the 1,300 mounted militia and the allied Creek and Cherokee warriors downstream to cross the river at the toe of the bend. From this position, they were to act as a distraction and cut off the Red Sticks' line of retreat. Jackson moved towards the fortified wall with the remaining 2,000 men of his command.

At 10:30 AM, Jackson's army opened fire with two cannons. For 2 hours they shot 6-pound and 3- pound cannon balls at the wall, but could not penetrate it. The 1,000 Red Sticks stood on the inside of the wall shouting at Jackson's army to come and fight them in hand to hand combat. While the American guns were firing, three of Coffee's Cherokee warriors swam across the river, stole several Red Stick canoes and canoed their Cherokee and Lower Creek comrades across the river to attack Tohopeka from the rear. Once across the river, they set fire to several of the homes.

Around 12:30 PM, when Jackson saw the smoke rising from the burning houses, he knew that Coffee was attacking from the rear. He ordered his men forward and they scaled the walls. In the brutal fighting, the Red Sticks were outnumbered and outgunned, but they fought fearlessly. "Arrows, spears and balls were flying, swords and tomahawks were gleaming in the sun." Seeing that there was no way for them to defeat his army, Jackson offered them a chance to surrender, but they fought even harder. Fighting in the camp raged through the day as the Red Sticks made a valiant final stand. At the end of the day, over eight hundred Red Sticks were slain, 557 on the battlefield, 300 shot in the river. Menawa was wounded and unconscious until nightfall, when he crawled to the river and escaped by climbing into a canoe. Having lost so many warriors, the Red Sticks would never again be able to pose a military threat to the South.

AFTER THE BATTLE OF HORSESHOE BEND

Jackson built Fort Jackson at the confluence of the Coosa and Tallapoosa, right in the heart of the Red Stick's Holy Ground. From this position he sent out word to the remaining Red Stick forces that they were to sever their ties to the British and Spanish or risk being wiped out. Noted Red Stick leader, William Weatherford (Red Eagle), was not present at Horseshoe Bend, but he was wanted for the attack on Fort Mims. Understanding his people to be defeated, he walked into Fort Jackson and surrendered, telling Jackson that if he had warriors, he would still fight and contend till the last.

In August of 1814, Andrew Jackson dictated the terms of The Treaty of Fort Jackson, by which the Muscogee were forced to cede 23 million acres of their ancestral homeland in central Alabama and southern Georgia to the United States, leaving them a tract of land in western Georgia.

REMOVAL ERA

In 1829, **Andrew Jackson** became president and immediately went to work on The Removal of all tribes in the east. Although opponents of Removal claimed it was an immoral violation of the spirit of the treaties that the U.S. had signed with the tribes, Jackson still won. On **May 26, 1830, The Removal Act** was signed into law. Jackson appointed commissioners to negotiate Removal treaties, targeting the Southeastern tribes first because of their rich cotton land and gold mines. For the next 4 years, the Muscogee continued to fight for their ancestral homelands, but the Alabamians passed laws and committed such heinous acts against them that eventually some began to realize that Removal was inevitable. Realizing that they would never receive justice, the Muscogee only left after being pushed out of their homes and into the woods, having had their crops destroyed, their land, livestock and possessions stolen by the Alabamians. Removal became necessary for their survival. Even so, they fought Removal every step of the way. **In December of 1834**, the first 630 Creeks left Alabama. It took over two years to complete the removal. A Little Rock, Arkansas observer wrote in December of 1836 as some Creeks passed through Arkansas, "Thousands of them are entirely destitute of shoes or cover of any kind for their feet; many of them are almost naked, and but for a few of them have anything more on their persons than a light summer dress calculated for summer, or for a warm climate. In this destitute condition, they are wading in cold mud, or are hurried on over the frozen ground, as the case may be. Many of them have in this way had their feet frost-bitten; and being unable to travel, fall in the rear of the main party, and in this way are left on the road to await the ability or the convenience of the contractors to assist them...." This scenario occurred repeatedly until over 21,000 Muscogee people were removed to Indian Territory. Many died on the way.

THE SINKING OF THE MONMOUTH

As told by Dave Barnett, Tuckabatchee Tribal Town

"When we boarded the ship, it was at night time and it was raining, cloudy and dark. There were dangerous waves of water. The people aboard the ship did not want the ship to start on the journey at night but to wait until the next day. The men in command of the ship disregarded all suggestions and said, "The ship is going tonight."

The ship was the kind that had an upper and lower deck. There were great stacks of boxes which contained whiskey in bottles. The officers in charge of the ship became intoxicated and even induced some of the Indians to drink. This created an uproar and turmoil.

Timbochee Barnett, who was my father, and I begged the officers to stop the ship until morning as the men in charge of the steering of the ship could not control the ship and keep it on its course but was causing it to go around and around.

We saw a night ship coming down the stream. We could distinguish these ships as they had lights. Many of those on board our ship tried to tell the officers to give the command to stay to one side so that the night ship could pass on by. It was then that it seemed that the ship was just turned loose because it was taking a zig-zag course in the water until it rammed right into the center of the night boat.

Then there was the screaming of the children, men, women, mothers and fathers when the ship began to sink. Everyone on the lower deck that could was urged to go up on the upper deck until some of the smaller boats could come to the rescue. The smaller boats were called by signal and they came soon enough but the lower deck had been hit so hard it was broken in two and was rapidly sinking and a great many of the Indians were drowned. Some of the rescued Indians were taken to the shore on boats, some were successful in swimming to shore and some were drowned. The next day the survivors went along the shore of the Mississippi River and tried to identify the dead bodies that had been washed ashore. The dead was gathered and buried and some were lost forever in the waters.”

INDIAN TERRITORY ERA

The last of the remaining Creeks, led by Opothleyahola, began to arrive at Fort Gibson, Indian Territory in December of 1836. They were suffering badly after their long and painful journey. The McIntosh faction of Lower Creeks, had already re-established their lives. They had built towns and farms along the Three Forks area of the Arkansas River and along the Verdigris River, where, under the leadership of Roley McIntosh (William’s brother), they were beginning to prosper. They had worked hard and fought hard to survive. Having adopted the ways of the whites, they were uneasy about accepting the new arrivals from the east. The troops at Fort Gibson were on the alert, expecting there might be trouble, but Roley McIntosh and Opothleyahola were able to avoid conflicts by agreeing that the new arrivals would live in the southwestern portion of the Creeks’ reserved lands and build their towns along the North Fork, Deep Fork, and Canadian River. The two groups came to be known as the **Arkansas Creeks** and the **Canadian Creeks**.

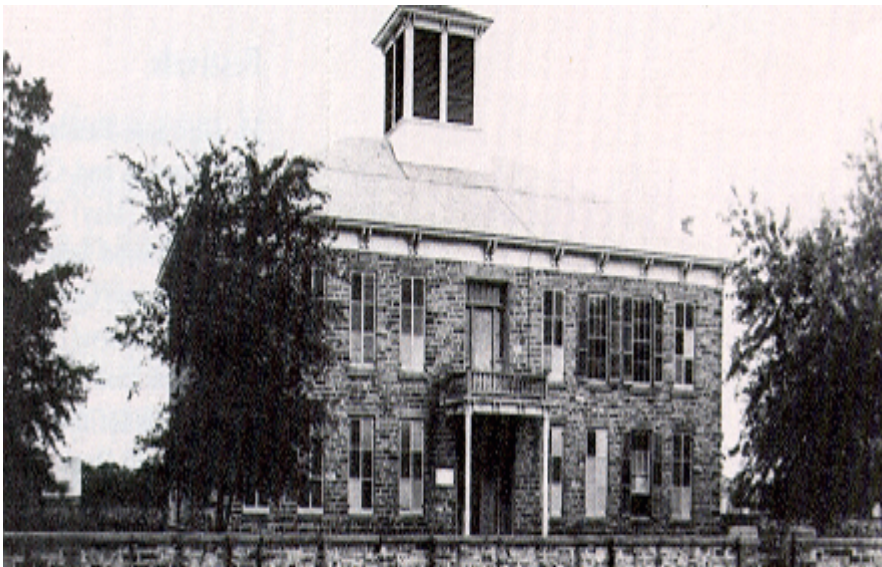
GOVERNMENT IN THE NEW CREEK NATION

Government became the one unifying factor in the new Muscogee (Creek) Nation. According to the agreement made between Opothleyahola and McIntosh in 1836, the two groups governed themselves according to their own values and in separate councils. In **1840 they decided to re-establish the National Council**. They established a new capital near High Springs, the halfway point between the two settlements and met there once a year. They each selected their own principal chief who guided the headmen in conducting national business. Roley McIntosh represented the Arkansas Creeks for many years, but the Canadian Creeks sent their traditional tribal town Chiefs. Although Opothleyahola was the most influential leader, he was never the official chief. They began the process of rebuilding

the Creek Nation and in 1859 the National Council prepared a written constitution. The American Civil War brought a halt to the growing prosperity and the rebuilding of the Nation.

The American Civil War (1861-1865) was disastrous for the Muscogee people. Early attempts to remain neutral crumbled under pressure from Texas and Arkansas and clever Confederate diplomacy. Arkansas Creeks signed Confederate treaties and organized military companies to serve as a home guard. Still wanting to remain neutral, the Canadian Creeks were drawn into the war out of self-defense. Opothleyahola and over 7,000 followers packed up everything they had, and tried to escape to Union lines in Kansas, but they were attacked at **Round Mountain** by the Confederate Creek Regiment. After two sharply fought battles Opothle Yahola's group managed to slip away, only to be attacked again at **Chustenalah**. This time they lost everything they had and became scattered in the blinding snow. They stumbled into Kansas freezing, hungry and exhausted. The Union Camp was not equipped to help them, so Opothleyahola rode to another outpost to obtain the aid his people needed, but found no relief. He returned to his people, but he became sick and never fully recovered. Upon returning home after the war, many survivors found their homes burned.

The **Reconstruction Treaty of 1866** that ended the Civil War required Creek Nation to give up 3.2 million acres - approximately half of the Muscogee domain. Once again the Muscogee people began to rebuild the Nation. In 1867, the Muscogee people adopted a written constitution that provided for a Principal Chief and a Second Chief, a judicial branch, and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this legislative assembly was determined by tribal town. This "constitutional" period lasted for the remainder of the 19th century.



The current Council House was built in 1878 and remains at the center of the city of Okmulgee. The Creek Council House Museum is listed in the National Register of Historic Places (NR 66000632).

The Muscogee (Creek) Nation prospered while being left to its own influences. Schools, churches, and public houses were built as the tribe reestablished itself as a working government.

The Curtis Act of 1898

In 1898, the United States Congress passed the **Curtis Act** in which they gave themselves the power to dismantle the National governments of the Five Civilized Tribes. The **Dawes Commission** was established for the purpose of negotiating with the Muscogee Nation for tribal landholdings to be broken up into individual household allotments, still attempting to encourage the adoption of the European-American style of subsistence farming.

In 1900, the noted statesman **Chitto Harjo** heroically lead organized opposition to the Curtis Act. In his efforts he epitomized the view of all Muscogee people that they possessed an inherent right to govern themselves. For Chitto Harjo and those like him, it was unimaginable that the Muscogee government could be dissolved by an act of a foreign government. This perception proved to be correct. In the early 20th century the process of allotment of the National Domain was completed. However, the dismantling of the Muscogee government was only partially completed. The Muscogee Nation still maintained a Principal Chief (appointed by the U.S. Presidents) throughout this stormy period.

A New Era

In 1971, the Muscogee people, for the first time since the partial dismantling of their National government, freely elected a Principal Chief without U. S. Presidential approval. During the 1970s, the leadership of the Muscogee Nation drafted and adopted a *new* constitution, revitalized the National Council and began the challenging process of political and economic development. In the 1980s, the United States Supreme Court decisions affirmed the Nation's sovereign rights to maintain a national court system and levy taxes. The federal courts have also consistently re-affirmed the Muscogee Nation's freedom from state jurisdiction.

Despite tragedies and drastic changes through the years, the Muscogee Nation has survived. Through a series of rebuilding stages the culture, the language, the hymns, the medicine songs, and the traditions are still alive in the 21st century. Our people continue to celebrate the rich cultural heritage passed down from our ancestors. We still perform the sacred ceremonies and sing sacred songs to the Creator or offer hymns to the Savior. Our language, although endangered, is being preserved. The Mvskoke people learned lessons of perseverance and overcoming adversity, which is the hallmark of the *Mvskokvlke* (Muscogee people) of the old Southeast.

HEROES OF THE MVSKOKE PEOPLE



ALEXANDER MCGILLIVRAY, also known as Hopere Micco, was born around 1750, near present day Montgomery, Alabama. McGillivray was born to a Scot fur trapper, Lachlan McGillivray and to a half-Creek, half French woman named Sehoy Marchand.

Alexander grew up during a very important time for the Creek people. Spain had been the most powerful foreign country trying to expand in America during the late 1700's. At the same time, the American Revolution was occurring, where English Colonists were challenging Great Britain's power and the French had established a trading post at Fort Toulouse. The Creeks had dealings with all three groups.

Alexander worked at his father's trading post until he was about 14. The trading post was located near the Tallapoosa River in Alabama. During the 1760's Lachlan sent Alexander to schools in Savannah and Charleston to receive his education. Lachlan McGillivray fled to Scotland in the early 1770's. He had been loyal to Britain, and the American colonists had seized many properties of British sympathizers. Since he was left behind with his mother, Alexander was able to explore the ties with his Creek relatives. By 1775, he was recognized as a young leader among the Upper Creek tribal towns. Alexander, who never got over his father's losses at the hands of the United States, led some Creek warriors in a British attack on Georgia in 1779.

In 1780, British forces were attacked by Spain in Florida. McGillivray again led Creek warriors in aiding the British. He refused to deal with the new American government, and entered into a treaty relationship with Spain in 1784. McGillivray helped organize Upper and Lower Creeks in resisting white intrusion into the Creek country, and was a part of the Creek People's declaration of war upon the state of Georgia in 1786.

Alexander McGillivray experienced many changes in the Creek way of life during his lifetime. His leadership made it possible for the Creek people to have formal, governmental relations with Great Britain and Spain. By 1787, the United States Constitution was adopted, and the agreements the Creek people had with foreign governments began to weaken. President George Washington wanted to begin a United States federal Indian policy. In 1790, Washington's cabinet representatives negotiated the Treaty of New York with McGillivray and 29 Mekkos of the Creek Nation. The treaty recognized borders of the Creek country; the United States promised to remove white trespassers from Creek lands, but called for the Creek people to cede lands to the United States. This treaty set a pattern which would continue into the next century where tribal peoples would give up lands for promises made by the United States; promises that were often broken or ignored.

McGillivray continued to provide leadership for Creek concerns, and resisted white intrusion into the Creek country until his death in 1793.



MENAWA was born in 1766. During the Creek War of 1813 he was the Henaha (Second Chief) of Okfuskee tribal town. According to William Weatherford, as Henaha of Okfuskee, he controlled the Red Sticks, so named for the painted red sticks they carried, one of which was thrown away each day to count down the days to an important event.

Menawa led the Red Sticks into battle against an American Army of 3,300 soldiers led by Andrew Jackson. Even after realizing that his strategy was not going to work, he and the Red Stick Warriors went head to head with the American Army, in what is known as the Battle of Horseshoe Bend. He was wounded seven times and laid unconscious among the dead until nightfall. Under the cover of darkness, he crawled to the river where he found a canoe.

Later he told the remainder of the survivors to return to their home towns and make peace as best they could.

The Creek Nation was split on how to deal with the overrun of their lands by the whites. William McIntosh was for the American side. McIntosh, along with other lesser leaders, signed the illegal Treaty of Indian Springs, agreeing to sell Muscogee lands. Menawa and others were outraged. They executed McIntosh, in accordance with tribal law on April 30, 1825.

During the Seminole Wars in 1836, Menawa's property was confiscated by the whites, and his family forced west. He followed later. Nothing is known of Menawa after he moved west, not even where he is buried. He fought Removal for a long time.



WILLIAM WEATHERFORD was born in 1780. He was the son of a Scottish trader and a Creek woman of the Wind Clan named Sehoy. His early childhood was spent on his father's plantation near present day Wetumpka, Alabama. His mixed background enabled William to easily cross back and forth between the Creek and white worlds, a characteristic that would aid him throughout his life.

The Shawnee leader named Tecumseh came to the Creek country in 1811 to rally the Creeks to join his confederacy and rise up and rid their land of all whites. William, who is also called Red Eagle, attended the gathering of Chiefs and warriors at Tukapvche, where Tecumseh spoke. His message captured the feelings and emotions of many Creek warriors, including Weatherford. He began to

spread the message throughout the Muscogee tribal towns.

In August of 1813, Weatherford and other Red Sticks attacked Ft Mims in retaliation for the Battle of Burnt Corn. About 400 people were killed including many half-blood Creeks who had taken refuge there. News of the attack caused a panic throughout much of the south. General Andrew Jackson began marching to the Creek country, intent on subduing any further attacks by the Red Sticks. He destroyed every Creek town he came to along the way. He was especially looking to capture and punish William Weatherford for Ft. Mims.

Weatherford was absent from Horseshoe Bend when Jackson's army attacked. After defeating the Red Sticks at Horseshoe Bend, Jackson ordered his men to capture William Weatherford. In the weeks after Horseshoe Bend, Weatherford realized that to continue fighting would destroy not only what were left of his warriors, but their families, as well. The women and children were hiding in the forests where they were growing sick and dying of starvation. Out of concern for them and not for his own fate, Weatherford surrendered. Catching Jackson by surprise by bravely walking straight into his camp, Weatherford introduced himself to Jackson and told him he was not afraid of him. He was only surrendering to save his people from more disaster. Jackson admired Weatherford for his bravery and decided to trust in his promise to persuade the remaining Red Sticks to surrender. Weatherford walked out without punishment.



OPOTHLEYAHOLA was born around 1798. He was a member of the Upper Creek tribal town of Tukvpcce. He was the speaker for his tribal town Mekko, Big Warrior. Opothleyahola always challenged the power of the Lower Creek Chiefs, who were friendly with the white people. He believed that anything that concerned the homelands should have the consent of the whole Creek Nation. Opothleyahola spoke out many times against treaties that ceded land to the whites. Although he signed many treaties, it was often under duress.

Under The Treaty of Indian Springs in February of 1825 the signing Creek Chiefs sold land to the U.S. which was illegal by Creek law. Opothleyahola, along with others went to Washington, D.C. to protest the terms of the treaty. Under the new treaty he insisted upon the removal of white intruders who were invading Creek lands. A new treaty was made in 1826 which nullified the Treaty of Indian Springs. This is the only time in history that the U.S. government has agreed to nullify a treaty.

Noting the success of Georgia in getting Creek lands, the state of Alabama began to exert pressure on their state government and the federal government. This pressure eventually forced the Creeks to sign a treaty in March of 1832, by which the Creeks gave up all their lands east of the Mississippi River. The Creeks were given 5 years to leave their Alabama homes, and in 1836 Opothleyahola led 8,000 of his people to Indian Territory, now Oklahoma.

The Creeks had not been in their new homeland long, when the Civil War began. This was no real affair of the Creeks, and the wiser leaders counseled the tribe to stay neutral. However, circumstances were forcing them to join either the North or the South. Both sides promised the Creeks that if they joined their side, their current homelands would be protected, and they would be able to retain them.

Wanting to remain neutral, Opothleyahola, decided to lead his people to a Union Army camp in Kansas. He led 10,000 of his followers (known as the Loyal Creeks) who traveled with all of their belongings and cattle to Kansas. They had to fight Confederate companies along the way, but the Loyal Creeks ran out of ammunition and guns, and were scattered. The survivors reached the Union camp, many wearing no warm clothes or shoes and had no food. In Kansas, 240 Creeks died of famine and exposure and many amputations occurred. Opothleyahola, broken in health, but dauntless in spirit, rode in severe winter conditions to officers in another Army camp. He was unsuccessful in getting the help that was promised his people. He never recovered from being sick and exhausted. He died the following spring, March of 1863 and was buried in an unmarked grave near the Sac and Fox agency in Kansas. His people never forgot him because of his leadership, courage and concern for the Creek people.

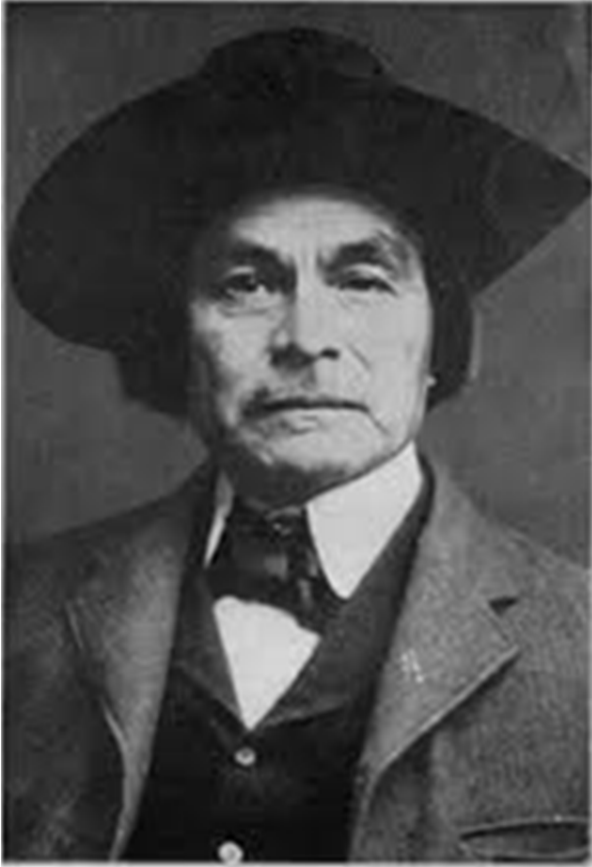


WARD Co-cha-my (COACHMAN)

Among a small number of Creeks yet remaining in Alabama was a son of Jim Boy named Ward Co-cha-my who did not remove west until about 1845. Three years later he returned to Alabama to aid some of his people in immigrating to the Indian Territory. He arrived at Fort Smith, June 24, 1848, with a party of sixty-five Indians, but despite his earnest efforts he was unable to secure a number who were held as slaves by white people. In a letter to the Commissioner of Indian Affairs in D.C., he wrote, ***"I think there yet remains in Alabama not less than 100 Creeks and most of them in a deplorable condition; a man by the name of Dickerson in Coosa County has one family, a woman and her children, 7 in number. A Mr. Floyd and a Rev. Mr. Hays both of Autauga County have each a number of Creeks. I tried to get these but was prevented doing so by threats of their would-be masters. I shall get them yet - but not this season; when the waters are in good boating order next season you will hear from me again."***¹

Ward Coachman served as clerk of the district court of Deep Fork District in 1868 and as a member and speaker of the House of Warriors in 1875. He was court clerk of the Wewoka District in 1873-4, served as a member and President of the House of Kings in 1888 and was dispatched as a delegate from the Creek Nation to Washington upon five different occasions in 1881-2.

In the fall of 1875, Ward Coachman was chosen second chief and became Principal Chief of the Creek Nation upon the impeachment of his predecessor on December 15, 1876.



CHITTO HARJO or CRAZY SNAKE

CHITTO HARJO, whose English name was Wilson Jones, was a full-blood Creek Indian with traditional values. After the Green Peach War, and Isparhecher's retirement from public affairs, Harjo became the acknowledged leader of the dissident full-blood Creeks, who were opposed to the division of Creek lands in the Indian Territory. Early in the 20th century, there was great pressure to divide Creek lands into individual allotments and dissolve the tribal government. The dissident Creeks who were followers of Harjo were few, but were very determined to recapture and resume the traditional ways of the Creeks. These Creeks felt that they had been wronged by the Federal Government and that both the spirit and the law of past treaties had been violated. These, and their cherished hereditary rights and immunities had been destroyed. They believed the government had treated them as people of no value and in fact, there was much truth of this in the way the government's relations were held.

In 1901, Chitto Harjo tried to establish a separate political status for his followers at Hickory Ground. However, the government sent troops to take Harjo and his followers into custody. They were indicted, tried and convicted in Federal court, but were later reprimanded and paroled by the court. Over the following years, Creek tribal lands were divided into allotments, and the "Snake Band" refused to select any lands for their respective allotments. Arbitrary selections were then made for them.

Late in 1906, a Special Senate Investigating Committee came to Indian Territory to investigate and report on general conditions. Chitto Harjo, with some followers, were present, and he was recognized by the Committee, and given the opportunity to speak. With great dignity and solemnity, Harjo gave a spellbinding speech, telling the Senators of the dealings between his people and the Federal government. He told how the Creeks were forced to give up their homelands in Georgia and Alabama for lands in the west, even though they had been promised these lands would be theirs forever. The Creeks made a recovery from the terrible march from their old homelands to the area later to become Indian Territory. Then, the Civil War began. Harjo told of how he joined the Union Army, thinking to protect his home, land and family. But after the Civil War, the federal government made the Creek people give up a major portion of their lands.

In 1907, Indian Territory became a state. A rumor started that Harjo was leading an insurrection. He knew nothing about this, until he was told the state militia was looking for him. He and some of his followers fled into Choctaw country and he lived with friend Daniel Bob, where he died in 1913. Alexander Posey, the famous Creek poet, wrote a tribute to Chitto Harjo, which was inspired by Harjo's dignified and heroic stature during his imprisonment in 1901. Harjo was one who wanted only justice, fairness and equality for his people, which was never forthcoming during his lifetime.

MUSCOGEE HISTORICAL TIMELINE

- 900-1350** Mississippian Period – Muskogean are building large earthen Mounds; society becomes more complex as they form Chiefdoms; begin growing corn, beans and squash.
- 1540** Hernando De Soto's expedition travels through the ancient Muskogean chiefdoms spreading diseases, consuming their food stores and killing thousands.
- 1560** Tristan De Luna travels through Muskogean Towns.
- 1566** Juan Pardo travels through Muskogean Towns. Both are disappointed to see the results of DeSoto's expedition.
- 1670** The English establish Charles Town and begin to trade with the "Creeks".
- 1690's** The Spanish establish Pensacola as a trading post.
- 1715** The Yamasse War with the English. Trading for captives is outlawed after Yamassee retaliate against the English for stealing their women and children for slavery.
- 1717** The French establish a trading post at Fort Toulouse.
- 1763** The French and Indian War; the English win and take complete control of the trading economy.
- 1776** The American Revolution; colonists win creating yet another foreign government for the Creeks to deal with.
- 1783** Treaty of Paris; Creeks are appalled that a foreign government would presume to give away their ancestral land to another foreign government without their consent.
- 1790** Aug. 7th, Treaty of New York, Creeks sell land on the Oconee and the U.S. guarantees their remaining lands from encroachment. Whites are not to enter into Creek territory without a gov't. issued passport.
- 1796** President Washington appoints Benjamin Hawkins as Commissioner of Indian Affairs; Hawkins implements a policy of Assimilation; Muscogee sovereignty is becoming increasingly affected.
- 1811** Tecumseh addresses the Creeks at Tukvpvce encouraging them to join in a general war against all whites.
- 1812** Peter McQueen leads Tallahassee warriors to Pensacola to obtain arms & ammunition.
- 1813-14 The Creek War**; there were a total of 12 major battles during this time.
- May, 1813 - Red Stick Creeks make first of three visits to Spanish-held Pensacola to obtain war supplies
 - July 27, 1813 - Battle of Burnt Corn Creek
 - August 30, 1813 - Fort Mims attacked
 - September 2, 1813 - Attack on Fort Sinquefield
 - November 3, 1813 - Battle of Tallushatchee
 - November 9, 1813 - Battle of Talladega
 - November 12, 1813 - Canoe Fight
 - November 18, 1813 - Hillabee Massacre
 - November 29, 1813 - Battle of Autossee
 - December 23, 1813 - Battle of Holy Ground
 - January 22, 1814 - Battle of Emuckfau Creek
 - January 24, 1814 - Battle of Enitochopco
 - January 27, 1814 - Battle of Calabee Creek
 - March 27, 1814 - The Battle of Horseshoe Bend, the last Battle of the Creek War
- 1814** The Treaty of Fort Jackson. The Muscogee were forced to cede 23 million acres of ancestral homeland in central Alabama and southern Georgia to the United States, leaving them a tract of land in western Georgia.

- 1824** The Treaty of Indian Springs, illegally signed by William McIntosh, selling Muscogee land to the U.S.
- 1825** Treaty of New York in which the Indian Springs treaty is nullified.
- 1828** McIntosh faction of Creeks, including Chilli McIntosh, the eldest son of William, and members of the Perryman, Winslett and Porter families arrive at Three Forks (north of the present city of Muskogee) Indian Territory.
- 1833** The U.S. government conducts a census of all the Muscogee tribal towns in preparation for Removal.
- 1834** The majority of the Muscogee (Creek) Tribe are forced to move west by the U.S. government. The first 630 leave the southeast and arrive at Ft. Gibson on March 28, 1835.
- 1837** The final survivors of the Removal arrive at Ft. Gibson, Indian Territory.
- 1843** The American Board establishes a school at Coweta.
- 1848** The Presbyterians establish a school at Tallahassee.
- 1850** The Methodists establish the Asbury Manual Training School near Eufaula.
- 1860s** Tribal unity is tested as the U.S. creates a Civil war and Creek leaders such as Opothleyahola attempt to keep the tribe neutral, although many "Arkansas Creeks" choose sides and fight.
- 1861** Nov. 19th - Battle of Round Mountain; the first of 3 attacks by Confederate forces on Opothleyahola and his neutral followers.
Dec. 16 Battle of Chustenahlah; Opothleyahola followers "defeated" and scattered while trying to make their way to Kansas.
- 1863** Opothleyahola dies, having never recovered from the sickness he contracted in Kansas.
- 1866** The Reconstruction Treaty required the Muscogee Creek Nation to cede 3.2 million acres- approximately half of the Muscogee domain.
- 1867** The Muscogee people adopt a written constitution that provides for a Principal Chief and a Second Chief, a judicial branch, and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this Legislative assembly was determined by tribal town.
- 1868** A log Council House is constructed to conduct tribal business - a double log, two story structure with six rooms and two great stone chimneys with fireplaces on each floor not only to give heat but for the ventilation of the rooms.
- 1878** On January 10th the log Council House was sold for the highest bid which was sixty dollars. The Muscogee (Creek) Council convened for the first time in the new stone Council House on September 23rd. The facility contained separate chambers for the Executive and Judicial branches of the government, with the Legislative branch divided into the House of Kings and House of Warriors.
- 1898** Passage of the Curtis Act which dismantled tribal governments in another attempt at assimilation; the Dawes Allotment Act provided for tribal landholdings to be broken up into individual household allotments to encourage adoption of the European-American style of subsistence farming.
- 1900** Muscogee Nation continues to conduct tribal business and establish sovereignty; the Federal Government continues to distrust the tribes to conduct all their affairs and future actions will prove so.
- 1901** 293 "Snakes Indians", including Chitto Harjo were indicted.
- 1906** With the US Federal Government's passage of the Five Civilized Tribes Act, national self-governance of the Muscogee (Creek) Nation and other four tribes comes to an end.
- 1907** Indian Territory becomes part of the State of Oklahoma.
- 1908** Tribal business in the Council House ends as the United States Congress authorizes the Secretary of the Interior to "take possession of all lands belonging to the Five Civilized

Tribes, now or heretofore used for government, school, or other tribal purposes...". Sovereignty is basically seized from the tribe.

- 1919** Creeks are forced to sell the Council House and grounds to the city of Okmulgee for \$100,000 under the supervision of the Department of the Interior. The deed conveying title was executed by the Principal Chief. G. W. Grayson, proceeds of the sale being deposited in the U.S. Treasury in the name of the tribe.
- 1920s** Many citizens of the City of Okmulgee do not exactly embrace the possession of the Council House in the beginning, but attempts to tear it down are not successful. Will Rogers visits Okmulgee and tells the citizens to preserve the Council House. Citizens begin to listen and future attempts to destroy the Council House are put to rest.
- 1934** Oklahoma Indian Welfare Act; tribes begin to slowly rebuild their sovereign status.
- 1970** Congress allows the Five Tribes to elect their own Chiefs.
- 1971** Claude Cox is the first elected Chief of the Muscogee (Creek) Nation since the early part of the century, all others up to this time were appointed by the President. A tribal constitution will begin to be created through the decade as well as a communal land base for offices and other tribal uses.
- 1976** The Harjo vs. Kleppe Court case helps end the U.S. government's policy of Paternalism and ushers in a new Self-Determination policy for Indian tribes.
- 1979** Tribal sovereignty is fully renewed as a new constitution is adopted, replacing the 1867 constitution. Like the U.S. Constitution, 3 branches of government are formed - Executive, Legislative, and Judicial. This new constitution will help the tribe select future directions, such as forming an administration, and offices for education, health, and even gaming.
- 2010** September 30, Muscogee (Creek) Nation buys back the Creek Council House. Official ceremony held November 20, 2011.

Mvskoke Customs & Traditions

FAMILIES/CLANS

Clans are the basis of a family within the traditional Mvskoke society. Unlike the Europeans, clan members are considered family instead of members of 'blood relation'. CLANS are composed of all people who are descendants of the same ancestral clan grouping. Each person belongs to the clan of his or her mother, who belongs to clan of her mother; this is called matrilineal descent. Fathers are important within the family system, but within the clan, it is the mother's brother (the mother's nearest blood relation) who functions as the primary disciplinarian and role model. The same titles are used for both family and clan relations. For example, clan members of approximately the same age consider each other as brother and sister, even if they have never met before.

When a marriage took place, the man would leave his parents to live with his wife's family. When a home was built for them, all the property and contents belonged to the wife. A man's *hûti*, home, was not usually where he spent most of his adult life, but the home of his mother and the other women of his clan. In case a stranger visited the town and made known to what clan he belonged, it was the duty of a man married into that clan to invite him to his house. In case of separation, the woman would gather all of her husband's belongings and set them outside their home. That was a sign she wanted him to leave and go back to his mother's home.

Traditionally, the father had no care of his own child. The women would keep and rear all the children; having the entire control over them until they were able to provide for themselves except for the disciplinarian role. The women appeared to have sufficient natural affection for them: they never struck or whipped a child for its faults.

Clan names were orally passed down to the next generation. It was important to know one's own clan. During the ceremonial dances, the men and boys were seated according to their clan. At one time, there were more than fifty known clan names although some may not be true clans. The elders would randomly ask the children their clan name to make sure they knew. Sometimes, a family would have a picture or sketch of their clan on pottery or a tattoo on their body to represent their clan.

Clan ties were strong; they served as a traditional bond. The clan system added structure to Mvskoke society by influencing marriage choices, personal friendship and partnerships with other tribal towns in tribal affairs. For instance, if a clan family needed assistance to build a home, the clan members would come together and help build his home.

It was traditionally considered a serious offense to kill or eat one's own clan animal or to marry into one's own clan. Clan members would discipline a member if he/she committed any one of these offenses. To marry into one's own clan was the most serious offense which had severe consequences.

TRIBAL TOWNS

Tribal towns were actually villages of the Mvskoke people but the Europeans viewed them as towns because of their structural lay-out. The dwellings consisted of little squares, or rather of four dwelling-houses inclosing a square area, exactly on the plan of the public square. Every family, however, did not have four houses; some had three, others had two and some but one, each built according to the number of his family. For

those who were wealthy had four buildings, one is used as a place to cook food and used as a winter house also known as a 'hot house', another was a summer house and hall for receiving visitors, the third house was the storage for food and other provisions. The last house was two stories high and was divided into two apartments; the lower story of one end being the potato house, where roots and fruits were stored. At the other end of this building, both upper and lower stories were open on three sides. The lower story served as a shed for their saddles, pack-saddles, gears and other lumber. The loft overhead was a very spacious, airy, and a pleasant pavilion where the chief of the family relaxed during the summer and received his guests. The fourth part of the apartment was a storage place for deer-skins, furs, and other merchandise for his customers especially if he was quite wealthy. Sometimes a porch was built in front of the house. Smaller families and the less wealthy built one, two or three houses which would be sufficient for their purposes.

Each of these groups of buildings was occupied by one family and the 'houses of daughters' were those adjoining in the same block or district. Every home had a garden and a parcel of land according to the number in his family. The boundary between each group of houses or property was a strip of grass, erection of poles or any other natural or artificial means to show a boundary. The houses were in a more elaborate pattern with several families living just several hundred feet from each other.

This organized pattern of dwellings surrounded a public square with four arbors, a council house, chooc-ofau thluc-co, which was a mound and a chunky yard. Within the square was the sacred fire or poka (grandfather) and the ceremonial ring, paskofv; both were considered sacred. This was the sacred ground where dances, songs and prayers were held. The council house or mound was the meeting place for the chief, Mekko and his advisors or warriors. The ground that contained the square and mound was considered the men's domain. Women were not allowed within the square or in the mound unless given permission by the Mekko. The chunky yard was the playing field for the stick ball and other games.

Each tribal town had names and was organized by membership in a specific Tribal Town or Etlwv. Each tvlwv acted as both an independent community and a member of the larger "Confederacy" of the Mvksok nation. When some of the towns became crowded or overpopulated, another town was built by the same Etlwv but had a different name. In the mid-1700s, there were sixty to seventy towns, besides the many villages not counted and on average about two hundred inhabitants to each town, giving approximately eleven thousand inhabitants.

It was very important to know one's own tribal town and clan. This served as identification when visiting another town or area. Although, later Europeans labeled the towns, Upper and Lower, geographically, the only distinction was their tribal town. Upper towns were located in the upper portion of Alabama near the Tallapoosa and Coosa rivers. They were considered as the traditionalist because of their resistance to European lifestyles and ways. The lower towns were located near the Chattahooche and Flint rivers who accepted the European lifestyle and allowed European men to marry their women.

Today the tribal towns that have an active fire are known as ceremonial grounds. (see stomp dances) There are 16 active ceremonial grounds. Each still maintains a sacred fire, which was brought from the East during "Removal." Each ground is set up structurally as the ancient towns in Alabama and Georgia before the removal except for the mound or chooc-ofau thluc-co.

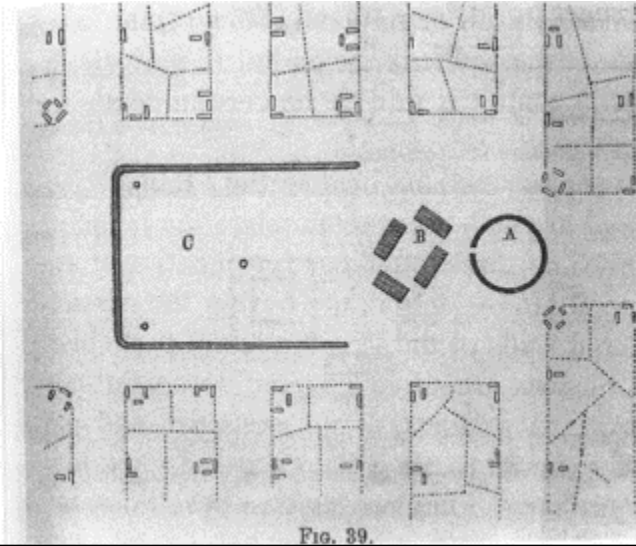


Figure 33. Ephraim G. Squier's Engraving of "Creek Towns and Dwellings" (from William Bartram, "Observation on the Creek and Cherokee Indians, 1789).

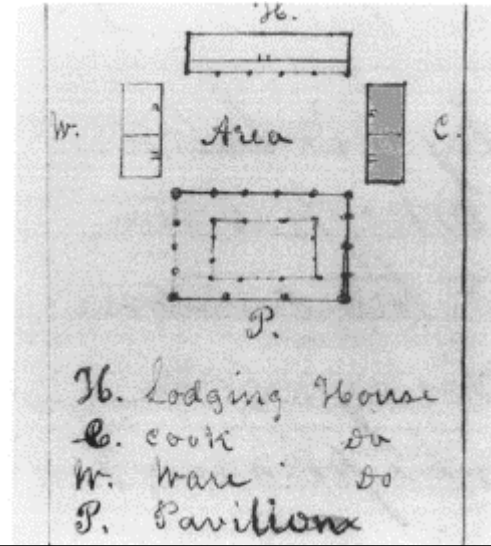


Figure 15. Edwin H. Davis's Copy of Bartram's drawing of the Apalachicola Headman's Household. (courtesy, National Anthropological Archives, Smithsonian Institution)

BELIEFS

The Muscogulge, Mvskoke people, were spiritual people who believed in a higher power or deity, Ebofunga, 'the one who is above us', whose power was considered above all. They also believed that every living thing had a spirit including water, earth, wind and fire. It is believed that the knowledge and wisdom of the kerrv, prophet, and the healing knowledge of the helis haya, medicine men, were given to them by Ebofunga. The following are other beliefs that tribal traditionalist still consider their own.

- Tribal elders believe children are aware of the spiritual world, thereby, can see spiritual beings around them. They also believe children can sense the good and evil in a person. This is the reason a child might cry when a stranger approaches him.

- Muscogee (Creek) people anciently considered the younger of twins more likely to make an efficient KERRV, knower or prophet. Sometimes the child was kept from nursing for four days and was made to swallow certain small roots to make him live longer. The same effect was produced by keeping him indoors for four months so no one would see him.

- The number four is a sacred number among the Mvskoke people; not considered a "lucky" number. Everything is done according to this number whether a domestic activity, events, or dwellings. Ceremonies lasts four days, house posts are used in multiples of fours and burials are conducted on the fourth day. When the 'heles haya' drinks the 'black drink' of purification, smoking tobacco for protection, or bathing for cleansing; this was all done four times. The sacredness of the number four has been the traditional way of life for the Mvskoke people.

- Their mode of correction was singular: if a child required punishment, the mother scratched its leg or thigh with the point of a pin or needle until it bled; some kept a jaw-bone of a gar-fish, having two teeth, entirely for the purpose.
- Mvskoke stories were mostly for children, to amuse or discipline them. The characters were animals such as rabbit, who was known as a trickster. The storyteller would tell the moral at the end of a story to remind them to behave. Other stories were about the origin of the animals' appearance or characteristic (ex: How Possum got His Bare Tail) while some stories told of the origin of the earth and its inhabitants.
- Legends were actually historical records told orally of the different tribes that later became part of the Muscogee (Creek) confederacy. The elder of a tribe would often tell the origin of his tribe and the events that led them to their place in history, each story being more convincing than the one before which led the listener to believe the story as truth. But nevertheless, each tribe had their own legend of their origin and migration.
- Tribal elders spoke to their newborn grandchild because they wanted Mvskoke to be the first language the child heard. Elders believed the spirit of the child would grasp the first sounds if heard more frequently during the first four days after birth. It was customary to speak to the child in Mvskoke throughout the child's first year so he could hear and recognize the language. Thus, being able to speak Mvskoke is the way to preserve and promote the Mvskoke language for future generations.
- Creek men and women observed many signs and omens, which they believed could help them in predicting the future, assist them in daily activities, and set them on the right path of their life's journey.
- The Creeks believe that the world was originally entirely underwater. The only land was a hill, called Nunne Chaha, and on the hill was a house, wherein lived Esaugetuh Emissie ("master of breath"). He created humanity from the clay on the hill.
- The Creeks also venerated the Horned Serpent Sint Holo, who appeared to suitably wise young men. The shaman was called an Alektca.
- In the underworld, there was only chaos and odd creatures. Master of Breath created Brother Moon and Sister Sun, as well as the four directions to hold up the world.
- The first people were the offspring of Sister Sun and the Horned Serpent. These first two Creeks were Lucky Hunter and Corn Woman, denoting their respective roles in Creek Society.

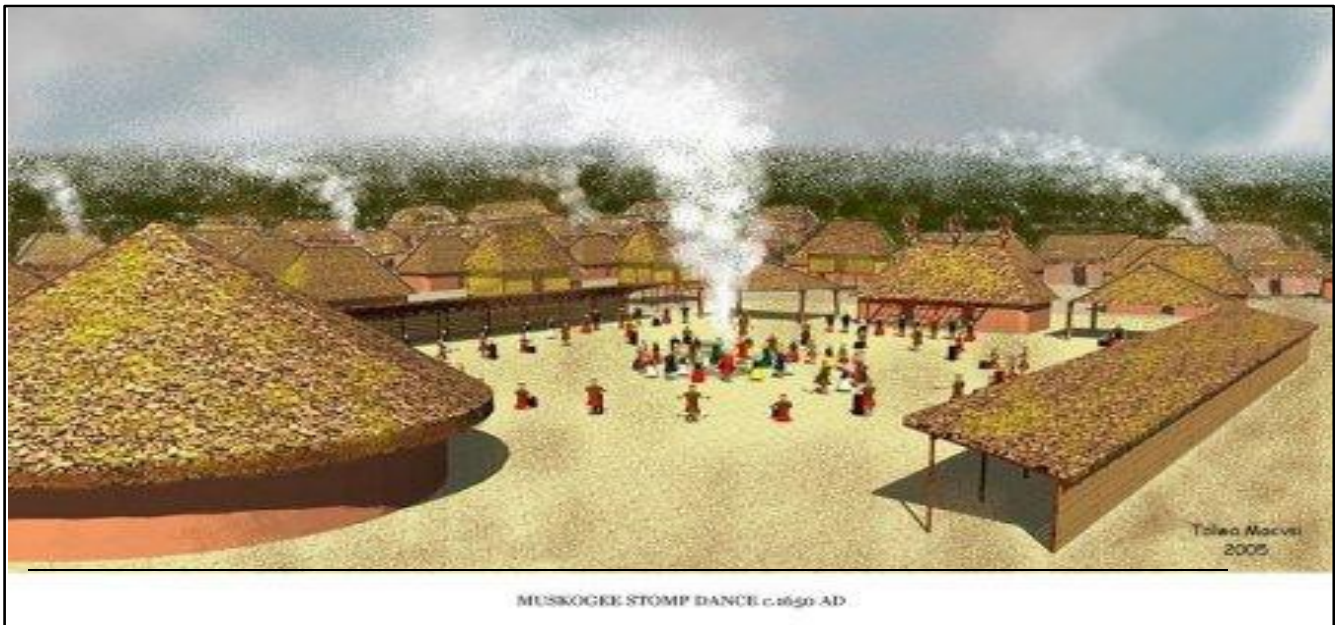


A digital illustration of a S.E.C.C. Falcon Dancer by the artist Herb Roe, based on a whell shell engraving from Spiro, Oklahoma.



Several S.E.C.C. Motifs on a ceremonial stone palette found at the Moundville Archaeological Site in Moundville, Alabama

CEREMONIAL DANCES/STOMP DANCES



Today the Mvskoke people are known for their stomp dances or ceremonial dances. These dances are the most traditional part of the Muscogee (Creek) culture which still exists even today. The dances take place at 16 different ceremonial (stomp) grounds beginning in late April to mid-October. Sometimes three or four grounds will have a dance at the same time during a weekend. Each ground will have at least four dances throughout the season, one of them being the Green Corn ceremony. Although all of the five tribes from the southeastern United States performed these dances before the removal, the Mvskoke people continue to dance as their ancestors danced for thousands of years.

The term "Stomp Dance" is an English term which refers to the 'shuffle and stomp' movements of the dance. In the native Mvskoke language, the dance is called *Opvnkv Haco*, which can mean 'drunken,' 'crazy,' or 'inspired' dance. This usually refers to the exciting, yet meditative affect the dance and the medicine have on the participants.

A traditional ceremonial ground is often headed by the *Mekko* or "chief". The *Mekko* is assisted by his second in charge called a "*Hennehv*" (*Heniha*), the chief medicine man is called a "*Heles havv*" (*Hillis Hiya*) and the speaker is called "*Mekko's Tvlvswv*", or *Mekko's* tongue/speaker. It is important to note that *Mekko's* are not supposed to publicly address the entire grounds. His speaker or *tvlvswv* speaks for him. A traditional Creek square ground also has four *Tvstvnvkes*, warriors, four head ladies and four alternate head ladies. These are the traditional headmen of the ancient tribal towns of the Mvskoke people.

Each of the traditional grounds areas are located on private land or allotment of their ancestor. Few are still on the same area of land as the time of arrival from the trail of removal. The location is known only to the dancers but not to the public or non-natives. The Stomp Dance is a ceremony that contains both religious and social meaning to the Creeks or Mvskoke people.



While the men sing, the women set the rhythm by shaking turtle shells worn on their legs. The shakers are made of turtle shells or small milk cans. Shakers develop their own style of shaking in speed and rhythm which coincides with the leader or singer. Young girls are taught to shake turtle shells or milk cans at an early age by the older women in their clan.

(locv or turtle shells)

GREEN CORN CEREMONY

The Green Corn Ceremony is a celebration of the new corn and the New Year which lasts four days. It is a time of forgiveness and purification for both the ceremonial grounds and the Creek people. Old ways are cast aside as the New Year marks a fresh start and new beginning. Unlike the Europeans, the New Year begins in the month of July instead of January. Every aspect of the ceremony is symbolic of the purification and cleansing that takes place during this time.

The name of the ceremony refers to its connection with the annual harvest of the New (Green) Corn. The harvest usually occurs during July or August and no new corn is eaten before this time. Such thanksgiving and celebration of a single crop is not unusual considering its traditional importance. Corn was by far the most dependable food source as it produced even when other crops failed or hunting was unsuccessful. Corn could be prepared in a variety of ways and could be used in numerous dishes.

The ceremony is also referred to as the “Posketv” or “Busk” which means “to fast” which takes place mostly in the month of July. Fasting occurs in two ways; first as the people abstain from eating new corn until the harvest celebration marked by the Green Corn and second as the participants abstain from all food and consume only a traditional herbal drink on the day of the fast. The drink is a powerful emetic that serves to cleanse the body both physically and spiritually. The men are mainly the participants of the drink but women are allowed only to wash with it. According to traditionalists, the purpose of this medicine is to purify the people, so that they will be in an acceptable mental and physical state to receive the blessing of the New Year.

NATURE

All Southeastern tribes possess a rich and complex tradition of looking to nature for guidance and inspiration. The Creek have long been recognized as astute observers of the natural world. Every aspect of their environment, from basic botany to astronomy, was at some point studied and explained. All of creation was in some way inter-related with other creations.

Like other living beings, animals were viewed as having unique abilities and characteristics, which determined their purposes in life. Some animals, such as wolves and owls, were believed to possess extraordinary powers which could be used to benefit or punish human beings depending on how they had been treated. Other animals, such as the turtle, were used as ceremonial symbols because of their special abilities.

The cycle of life could also be observed in all plants and animals. By noticing changes in their environments, the Creek learned when to hunt, when to plant, and when to begin building shelters for the winter. By studying the world around them, they learned where to find water, how to forecast the weather, and what plants were good to eat. Nature was, and still is, a great teacher. Traditionalists say that most people have simply forgotten how to observe nature.

The ability to forecast the weather was a great asset to the Creek people, as they lived so closely with the land. Only by preparing for inclement weather could they ensure the community's food supply, shelter and safety. Creek men and women observed many signs and omens, which they believed could help them in predicting the coming weather. Some examples of their observations are;

- Geese flying southward indicated the coming of winter, while geese flying northward indicated the return of spring.
- The budding of plants and trees signaled the proper time for planting.
- A flock of sparrows eating off the ground was a sign of cold weather.

Others believed that:

- Water could be found near trees whose branches grew toward the ground.
- Rain was most likely to occur when the moon was only $\frac{1}{4}$ full.

TIME

The Mvskoke people did not traditionally recognize a week of seven days. Time was measured according to natural phenomena, with each "day" meaning the time from one sunrise to another. The next unit of time, similar to a week but not exactly like it, was measured by phases of the moon. Approximately 7-8 days pass between each of the four moon phases.

In studying the Mvskoke terms for months and seasons, we are reminded that long before there were words to describe the cycles of nature, such cycles were constantly observed. Among the Mvskoke, changes in climate influenced many aspects of life including what they wore, what foods were available to eat, which animals could be hunted, and what types of community activities should take place. The appearance and movements of stellar objects generally determined the scheduling of ceremonies.

Months were designated by the completion of the moon phases, each complete cycle lasting 28-30 days. The Mvskoke term for each of these months describes a natural event that occurs during that time of the year. During *Ke Hvse* (May) the mulberries ripen while the first frost is usually during *Ehole* (November).

Sometimes, only two seasons were acknowledged: the cold season and the warm season. More often however, a reference is made to four seasons generally corresponding to Spring, Summer, Fall and Winter. There are two primary differences between the Mvskoke and European concepts:

- Traditionally, the Mvskoke year begins with *Hiyuce* (July), the completion of the harvest, and is marked by the Green Corn Ceremony.
- Seasons did not begin and end on specific calendar days. Ex. *Tash'ce* (Spring) began when the days became warmer, the birds began to sing, flowers started growing, and trees became green

again. It ended when days became even hotter and berries and fruit began to ripe. (Compare this to current calendars, which designate March 20 to June 21 as “spring”).

TRADITIONAL FOODS

The Mvskoke people, as a community, were responsible for providing food for their families in such ways as hunting, fishing, farming and gathering of berries, nuts and other native vegetables or fruit. This way, food belonged to the entire community and everyone was fed. If for some reason a family did not have sufficient food, the clan members would share a portion of their food or provide for them in some way.

By 200 AD, the Creek were cultivating a variety of wild seed crops. After 800 AD, “modern” domesticated corn and beans were common throughout the Southeast. Wild gourds, sunflowers, and corn, or maize arrived from Mexico around 200 AD. It quickly became the most important vegetable food in the Creek diet, as they learned to prepare it in many ways and utilize it in dozens of unique dishes.



Creek Women making Safke

Safke

Safke or *osafke*, is a hominy dish which can be cooked as soup or drink and enjoyed by the Muscogulge, Muscogee people. The drink is more watery and sweetened or seasoned to taste. It is best when fresh and still warm. The soup is cooked thicker with meat, pork or beef and seasoned to taste. As a drink, some of the elders in years past preferred it fermented before drinking it. Whichever way, it is considered an acquired taste.



Safke is made by cooking white cracked corn in a large supply of water, flavored with lye made from wood ash. No other seasoning is used. The mixture is cooked over moderate heat for three to four hours.

(The pictures show the women using the traditional *keco* and *kecvpe*, wood stump and pounder to pound safke, hominy.)

Wild Onion Dinners



From February to April wild onions are gathered for a major spring event of all of the Five Civilized Tribes of eastern Oklahoma. Wild onion dinners are held privately in homes and publicly, often in churches, to raise funds. Prayer and singing in the native language sometimes accompanies dinners held in churches. The onions are usually, but not always, fried with scrambled eggs. Poke salad might be added to the onions, or it could be served alone. Corn breads of various kinds are present; some are sour, prepared with fermented meal (dug-lake dōk-see) and some are flavored with parched purple pea hulls, (catto-haga or blue bread). Both sweet (unfermented) and sour hominy is common and often contains pork. In recent times, fry bread made from wheat flour, has become popular. Red beans are a part of every dinner served. Common meats are fried pork (salt meat) and stewed beef. Hickory nut soup is sometimes added to various dishes. Other foods might include fried chicken, rice, potatoes, cabbage, and crayfish. Grape dumplings are the traditional dessert, and various pies and cakes are present. Beverages include a traditional drink, apuske (parched corn mixed with water), iced tea, coffee, and soft drinks.

STICKBALL

Before the removal, the stickball game was the traditional game for all of the tribes in the southeastern United States. Although, the game was played by all, the Mvskoke people continue to play the game every fall as the last event before closing out the ceremonial dances. It was once called “Little Brother of War” by the Choctaws because the game was played to end a feud between the tribes.

It was a game with no rules; the player being a good ‘sport’ even when he was beaten. The game consisted of male players who only used sticks (dō-gōn-hee) made from hickory wood. Participants of the game were not allowed to use their hands to pick up the ball. A player had to be a swift runner and have the ability to move with such quickness to avoid being hit by his opponent.

The stick was carved out and curved on the end to form a netted scoop in which to catch the ball. The scoop was drilled with small holes. A thin string of leather was strung through the holes to form a net. Ball sticks were made only by the men to play in a social game with the women or the dee-guh-bau-kee (*stick ball game with the men*). These sticks were the men’s personal possession and only the men were allowed to touch them.

The ball was made by an elder man or the medicine man of the town using animal hair rolled up tightly and wrapped in deerskin and sewn onto the ball. A short string of leather was left hanging which was the “huh-chee’, tail. The average size of the ball was smaller than a tennis ball which made it very difficult to see when it landed on the ground.

The game was scored by points. A score counted one point. Points were kept account by sticking pegs in the ground: the first team to reach a certain number of scored points was declared the winner. But here enters another original arrangement. The exact number of points needed to win, the exact size of the playing field, number of players involved, and whether betting and/or wrestling was to be permitted depended entirely upon the importance of the game.

SONGS/HYMNS

Muscogee (Creek) people today still sing the Mvskoke hymns in the traditional churches which the elders believe their ancestors sung on the "Trail of Tears". Most of the hymns speak of encouragement and perseverance. The hymns are sung in the Mvskoke language with its own style and tune, sounding sad and lonesome while other hymns have a joyful tune.

Today, some hymns are converted from the English version into the Mvskoke language (ex: Amazing Grace) for the younger generation. This makes it easier for them to sing the hymns with the tune already in place. Although, the tune is the same, the words are not translated in the exact context as the English version but in similar words.

The songs for the ceremonial dances were quite different from the hymns. The men composed their own songs and only the men sing the songs during the dances. The songs were of joyful tunes and others were lonely tunes. Sometimes, it was a story of life's experience; a lover who has left, being away too long and longing to be back or just enjoying the fellowship of being around his clansmen or members of his tribal town. Today, chants are heard and not the stories but the rhythm of the shell shakers brings back memories of the old songs or stories.

CHURCHES

The churches of the Mvskoke people began after the arrival of the Europeans in the early 1700s that were of different denominations. The most popular of all now among the Mvskoke people was the Baptist denomination. Although the Protestants and Methodists groups converted some of the Mvskoke people, most were active with the Baptist denomination. Several of the Mvskoke men later became Baptist missionaries or ministers.

During the mid-1800s in Indian Territory, the Mvskoke people did not desire the missionaries to teach their children the gospel or the English language. They believed the native language and culture would be lost if this continued. The missionaries were caught and whipped fifty lashes and forced to leave the territory. This punishment did not keep others from coming to Indian Territory. Later, there were several mission schools built to education the children into the white society using the bible teachings.

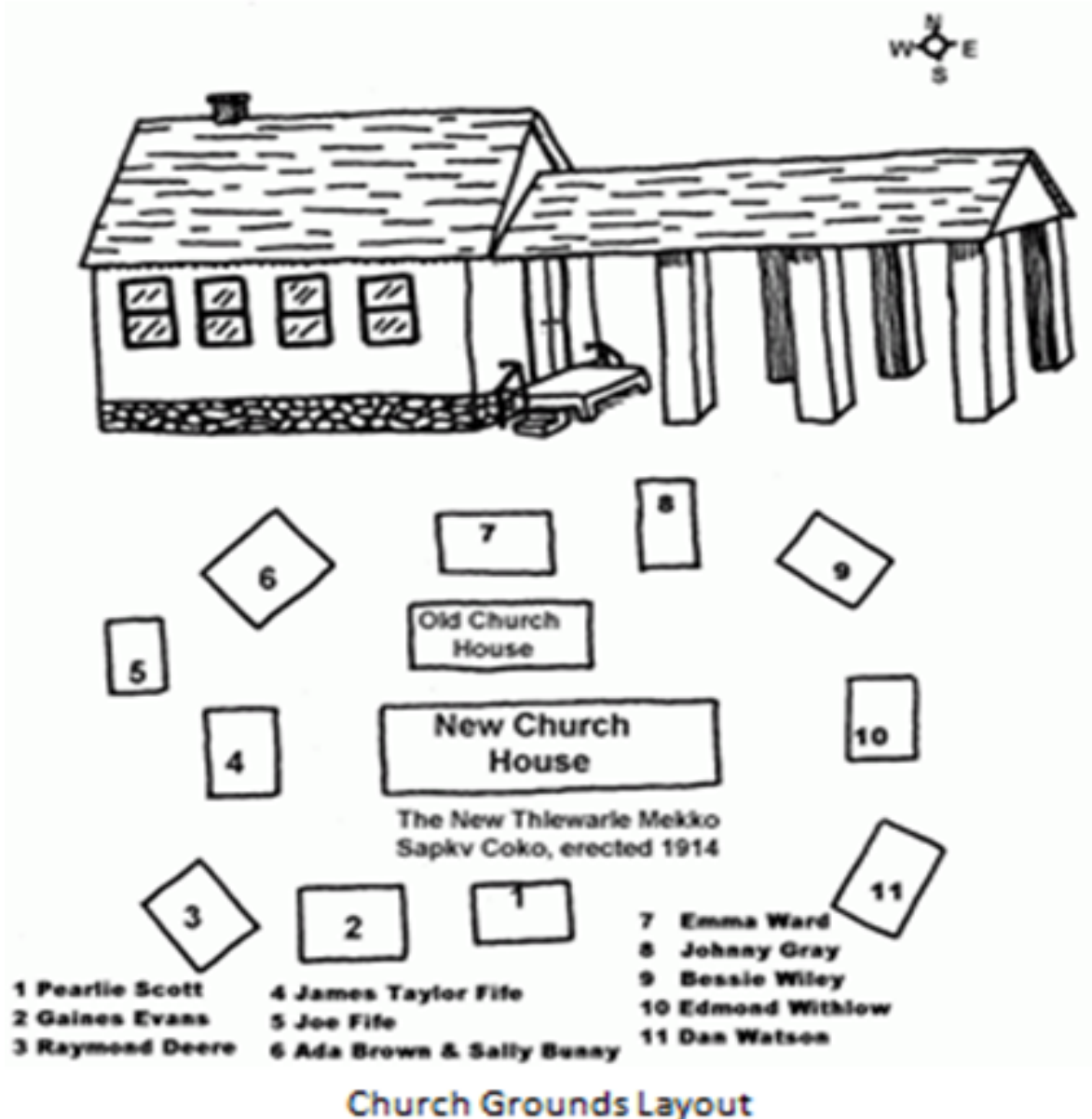
There were two names used for the Deity, or Great Spirit. Ebofunga ("the one who is sitting above (us)") is used by the traditionalists before the removal in Alabama and Georgia. Hisagita-imisi (meaning "preserver of breath"; also Hisakitaimisi) was later used by converted Christians. Whichever name is used, it has a reverence and respect for a higher power.

It is believed the first churches were built by tribal town members of the area because the names are the same as the tribal town. For instance, *Weogofke* church was near *Weogofke* tribal town, *Hillabee* church was near *Hillabee* tribal town and *Asselanepe* church was near *Asselanepe* tribal town. Today, the active tribal towns which are now known as ceremonial grounds are still located near the churches with same name.

The structural lay-out of the churches was the same as the sacred square ground which contained the sacred fire. The church faced east as did the Mekko's arbor and the camp houses were built around the church just as the houses were built around the sacred square ground. The similarity between the two was noticeable in every way.

Even the functions of the church were as the square ground although there may be some disagreement from the elders. The pastor's duties were similar to that of the Mekko except for dance. The pastor would lead a song then the congregation would follow his lead as in a dance. Deacons and women leaders also had similar duties of the warriors and women leaders of the traditional square ground.

Although the church had a great impact on the Mvskoke culture with its teachings, not all of the Mvskoke people were converted into their society. The traditionalist did not give up his ways; for the name for his deity will always be Ebofunga. He will continue to fast and dance by the sacred fire while praying on the sacred ground. The Christian will continue to call him, Hisagitaimisi by fasting and praying in his usual way.



Muscogee Royalty

MUSCOGEE ROYALTY

***Shannon Barnett******Miss Muscogee (Creek) Nation*****Age: 23 years old****Hometown: Broken Arrow, OK****School: College of the Muscogee Nation,
Associate in Tribal Services & Certificate in
Mvskoke Language****Parents: Kay and Daniel Barnett****Clan: Bird****Tribal Town: Kialegee****Tribal Affiliations: Muscogee (Creek),
Cherokee****Hobbies: Fast pitch softball and learning
Muscogee language*****Madeline Gouge******Jr. Miss Muscogee (Creek) Nation*****Age: 16 years old****Hometown: Henryetta, OK****School: Henryetta High School****Church: Crosstown Church, Okmulgee, OK****Parents: Geebon and Jenna Gouge****Clan: Beaver****Tribal Town: Tulsa Canadian****Tribal Affiliations: Muscogee (Creek), Kiowa,
Choctaw****Hobbies: Painting and drawing**

Branches of Government

BRANCHES OF GOVERNMENT

The Muscogee (Creek) Nation has three (3) branches of Government:

1. Executive Branch
2. Judicial Branch
3. Legislative Branch

The Executive Branch consists of:

- Principal Chief – James Floyd
 - Second Chief – Louis Hicks
 - Executive Director
 - Chief of Staff
- Principal Chief and Second Chief currently serve four (4) year terms.

The Judicial Branch consists of:

- Two (2) District Court Judges
 - Six (6) Supreme Court Judges
 - The District Court Judges and Supreme Court Judges are appointed by the Principal Chief and confirmed by the National Council.
- Supreme Court Judges serve six (6) year terms. District Court Judges serve four (4) year terms.

The Legislative Branch consists of:

Sixteen (16) members of the National Council – The current National Council is in their Nineteenth session.

Leadership of the National Council:

- Speaker of the House
 - Second Speaker
 - Sergeant at Arms
- The National Council representatives currently serve four (4) year terms.
- The National Council is elected by Muscogee citizens in an open election.
- The National Council representatives are elected by districts within the boundaries of the Muscogee (Creek) Nation.

Executive Branch

PRINCIPAL CHIEF JAMES FLOYD

Born: Oklahoma City, OK
 Date: August 27, 1952
 Parents: Mother - Margaret (Vickery) Floyd
 Father - Joe Floyd (Fuco)(deceased)
 Clan: Wind
 Tribal Town: Koweta Tribal Town (inactive)
 Ceremonial Ground: Tallahassee Wykokiye (active)
 Indian name: Concharte
 Church: Tuskegee Indian Baptist
 Family: Married to Carol (Tustison) Floyd for 36 years
 Children are Jacob, daughter Erin, son-in-law Lloyd
 School: Eufaula High School Graduate (1970)
 College: Oklahoma State University, AS, Civil Technology, 1978
 Northeastern State University, BS, Health Care
 Administration 1982,
 Portland State University, MPA/MHA, 1991



Experience: **Muscogee (Creek) Nation:**

Environmental Health Specialist, 1978-79
 Supervisor, Health Services Administration 1979-1980
 Manager, Health Services Administration 1982-1983
 Director, Community Services, 1983-1986

U.S.P.H.S. Indian Health Service, Portland, OR:

Health System Specialist, 1986-1989
 Associate Director, 1989-1992
 Area Director, 1992-1987

U.S. Department of Veterans Affairs:

Medical Center Director, Salt Lake City, UT, 1997-2008
 Network Director, VA Heartland Network, Kansas City, MO 2008-2012
 Director, VA Eastern Oklahoma Health Care System, Muskogee, OK 2012-2015

Certification: Fellow, American College of Health Care Executives, since 2007

Interests: Hunting, Fishing, History, Genealogy, Music, Vinyl Record Collecting

SECOND CHIEF LOUIS HICKS

Tribal Town – Atvse (inactive)/Arbeka (active)
Clan – Fuswvlke (Bird)
Church – Silver Springs Indian Baptist Church
Place of Birth – Eram, Oklahoma
Father – Houston Hicks (WWII veteran)
Mother – Eliza (Freeman) Hicks
Home – Okmulgee, OK

Military Career

1969-1972

Enlisted – 1969

Served in Vietnam with the 134th Assault Helicopter
Company, 1st Aviation Brigade

Door Gunner/Crew Chief on UH1H Huey Helicopter

Awarded – Air Crewman Badge, Air Medal (14 times), Army
Commendation Medal



Affiliations

All Indian Rodeo Association of Oklahoma

Oklahoma School Board Association

Veterans of Foreign Wars Post 539

American Legion Post 213

Louis Hicks worked for the Muscogee (Creek) Nation from 2007 to December 2011 as the Director of the Human Development department. He supervised seven major programs: Muscogee Language Program, Higher Education, Johnson O'Malley, Head Start, Eufaula Dorms, Reintegration and Employment and Training.

He received his Associates Degree in Elementary Education in 1977 from Rose State College and his Bachelor of Science in Elementary Education from Northeastern State University in 1979. In 1992 he received his Master of Science in Education (School Administration) from Northeastern State University. He has been married to Mrs. Gloria Hicks for 40 years. He is the father of seven children and grandfather to 16 grandchildren.

Former Chiefs



Opothle Yahola
1828 to 1863



Roley McIntosh
1828 to 1859



Samuel Checote
1867 to 1875
1879 to 1883



Locher Harjo
1875 to 1876



Ward Coachman
1876 to 1879



Joseph M. Perryman
1883 to 1887



Legus C. Perryman
1887 to 1895



Edward Bullett
(Hutvlke Emarthla)
1895



Isparhecher
1895 to 1899



Pleasant Porter
1899 to 1907



Motey Tiger
1907 to 1917



G.W. Grayson
1917 to 1920



Washington Grayson
1921 to 1923



George Hill
1923 to 1928



Peter Ewing
1931



Alex Noon
1939 to 1943



Roley Canard
1935 to 1939
1942 to 1950



John F. Davis
1951 to 1955



Roley Buck
1955 to 1957



Turner Bear
1957 to 1961



W.E. 'Dode' McIntosh
1961 to 1971



Claude A. Cox
1971 to 1991



Bill S. Fife
1992 to 1996



R. Perry Beaver
1996 to 2004



A.D. Ellis
2004 to 2012



George Tiger
2012 to 2016

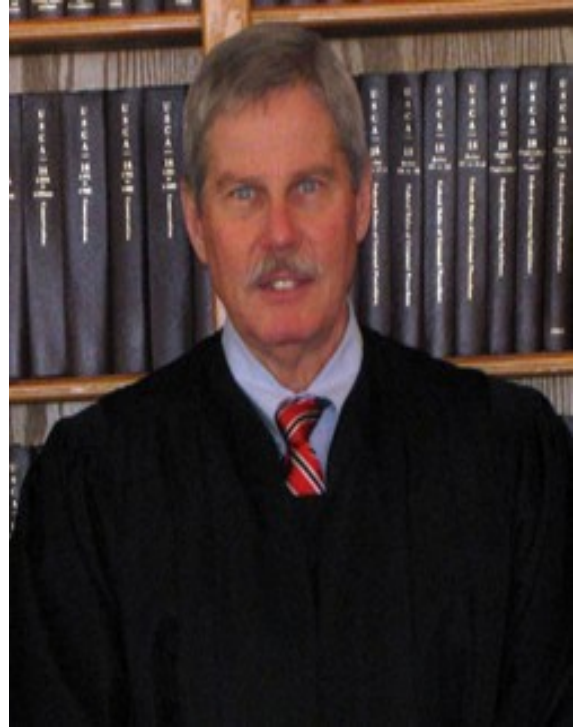
Photographs were not available for:
Motey Canard - 1859-1863
Echo Harjo - 1859-1867
Henry Harjo - 1930

District & Supreme Court

DISTRICT JUDGES

**Gregory H. Bigler**

*Euclaw : Enrolled with Muscogee
(Creek) Nation. Member of the
Polecat Euclaw stomp ground.
Founder and Past Chair of
Oklahoma Native Language
Association.*

**John T. Cripps**

*Military: United States Army –
Honorable Discharge Captain,
Special Forces, Ranger
Advisor/Trainer, Airborne
Served in the United States,
Germany and Viet Nam*

SUPREME COURT



Standing: Chief Justice Adams, Justice Deer, Justice Lerblance, Vice-Chief Justice Thompson

Seated: Justice Harjo-Ware, Justice Supernaw

The Justices serve six year terms after nomination by the Principal Chief and confirmation by the National Council.

The court is vested with exclusive jurisdiction over all civil and criminal matters that are under Muscogee jurisdiction and serves as the final authority on Muscogee law.

Legislative

NATIONAL COUNCIL

2015 - 2016 Muscogee (Creek) Nation National Council

Session

Palen-Ostvpohaken (19)

Under the guidance of the Almighty God, our Creator, We the People of the Muscogee (Creek) Nation, do promote Unity, to establish Justice, and secure to ourselves and our children the blessings of Freedom, to preserve our basic Rights and Heritage, to strengthen and preserve self and local Government, in continued relations with the United States of America, do ordain and establish this Constitution for the Muscogee (Creek) Nation.

DISTRICT REPRESENTATIVES



Dode Barnett
Creek District-Seat B



Del Beaver
Okmulgee District-Seat A



Pete Beaver
Muskogee District-Seat A



Joyce Deere
Muskogee District-Seat B



Johnnie Greene
Wagoner/Rogers/Mays District-Seat B



Randall Hicks
Okfuskee District-Seat A



David Hill
Creek District-Seat A

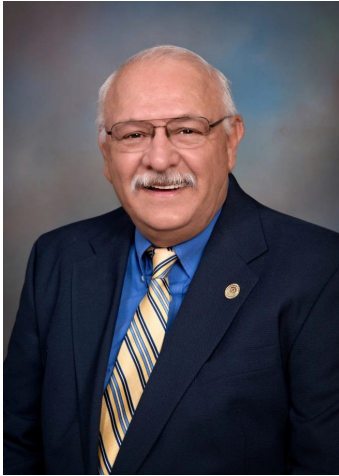


Robert Hufft
Tulsa District-Seat A



Mitch Jack
Okfuskee District-Seat B

DISTRICT REPRESENTATIVES



James Jennings
Okmulgee District-Seat B



Adam Jones III
McIntosh District-Seat B



Darrell Proctor
McIntosh District-Seat A



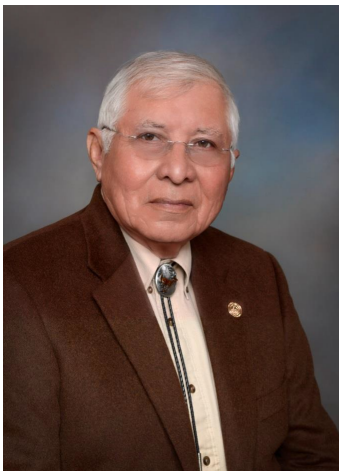
Mark Randolph
Wagoner/Rogers/Mays District-Seat B



Rufus Scott
Tukvptce District-Seat A



Lucien Tiger
Tulsa District-Seat B



Thomas Yahola
Tukvptce District-Seat B

NATIONAL COUNCIL COMMITTEES

Health, Education & Welfare

Land, Natural Resources & Cultural Preservation

Business, Finance & Justice

How a Bill Becomes Law

STEP ONE

- Proposed bill is given to Speaker

STEP TWO

- Speaker assigns bill to appropriate committee

STEP THREE

- Committee writes report on bill and forwards to National Council
- If bill has budget items it must be considered by the Business and Government Committee

STEP FOUR

- National Council Approves Bill
- National Council forwards proposed bill to Principal Chief

STEP FIVE

- Principal Chief approves bill
- Proposed Bill becomes law

Muscogee (Creek) Nation Seal

MUSCOGEE (CREEK) NATION SEAL



The Muscogee Nation is a Confederacy of Muscogean towns originally from the Southeastern region of the United States. "Muscogee" refers to the predominant language spoken among these towns. The initials "I.T." on the circular border stand for Indian Territory, the land that was promised to the Muscogee Nation and other tribal nations for "as long as the grass grows and the rivers flow". On that promise the Muscogee Nation was forced to leave the Southeast in the early 1800's on what has come to be known as the "Trail of Tears".

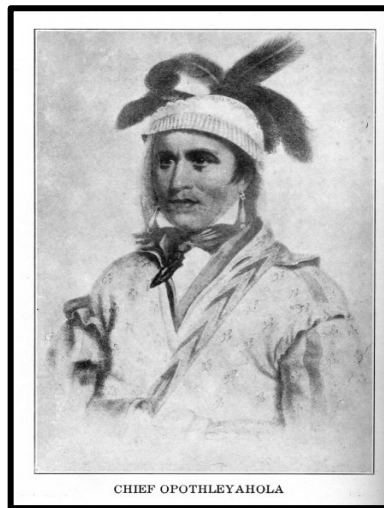
The Muscogee people had been agriculturists since 900 A.D. Using tools hand-made from natural resources, they grew corn, beans and squash. After arriving in I.T., they resumed this practice. The center of the seal signifies the Muscogee's agricultural background and the influence of Christianity. The sheaf of wheat refers to Joseph's dream (Genesis 37:7), "For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright..." The plow depicts a prophecy (Amos 9:13), "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper..."

The Muscogee Nation National Council adopted this seal following the Civil War.

Chronicles of Oklahoma

Chronicles of Oklahoma
Volume 9 No. 4
December, 1931
CHIEF OPOTHLEYAHOLA

By John Bartlett Meserve



The young orator, Opothleyahola (Hu-pui-hilth Yahola) was born in the Creek Nation about the year 1798 and is believed to have fought with Chief Weatherford, against the whites in the Creek War of 1813-14 and seen service at Horseshoe Bend when the recalcitrant Creek tribes were all but extinguished by General Jackson. He lived at Tuckabatchee town, where Big Warrior, chief of the Upper Creeks lived and where the council house was situated. He became principal counselor or speaker of the Upper Creek council and exercised much influence over their deliberations.

Opothleyahola enjoyed an uninterrupted leadership of the Upper Creeks for 40 years. No man in their history so touched the hearts of his people. In him, they saw a reflection of themselves. They knew he sympathized with their sorrows and understood their aspirations. He surpassed all others in those attributes which the Indians felt common to them all. He possessed an unsurpassed power to express himself to them in terms which they understood. Undoubtedly, he was the outstanding Creek leader of the full blood, after the days of the Creek War. Opothleyahola was wholly in sympathy with the full blood Indian, who he believed, should be permitted to enjoy his social and political life according to his own notion. He was, in every instinct, a natural communist. This fact shared alike by his people, carried with it the necessary implication of the incapacity of the Indian as an individual. To compete in the white man's social and economic order, group life was the unit of his political thought and understanding. No situation arose in his lifetime to challenge him to recede from the communal ownership of the tribal lands. He was never disturbed by the question of the allotment of the lands in severalty and just what would have been his attitude later, cannot be conjectured. He was progressive, strongly favored the education of his people and encouraged them in the productive arts and in thrift. He might have accepted the allotment scheme as a logical consequence and favored it.

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EARLY HISTORY OF THE CREEK INDIANS

Ohland Morton

According to the traditions of the Creeks, they originally lived in a distant western country. When Hernando Cortez landed at Vera Cruz in 1519 the Muscogee apparently constituted a separate republic in the northwestern part of Mexico. Their exodus began when Spain conquered Mexico. The Creek confederacy formed the largest division of the Muskogean family. They received their name from the early English traders on account of the numerous creeks and small rivers in their country.

It seems from the migration legend of the Creeks that after leaving Mexico they started east and after much wandering settled on the numerous streams between the headwaters of the Alabama and the Savannah Rivers in the country which now lies largely within the boundaries of the states of Alabama and Georgia.

The Creeks were sufficiently numerous and powerful to resist the attacks from the northern tribes such as the Catawba, Iroquios, Shawnee, and Cherokee, after they had united in a confederacy which they did at an early date. Nothing certain can be said of their previous condition or of the exact time this confederacy was established, but it appears from the records of De Soto's expedition that leagues existed among several of the Creek towns in 1540. These towns were presided over by head chiefs.

There were seven different languages spoken among the Creeks. These were the Muscogee, Hitchiti, Koasati, Alibamu, Natchez, Yuchi, and Shawnee. The first five of these were Muskogean; the others were alien incorporations.

Geographically speaking, the Creeks were grouped as Upper Creeks on the Coosa and Tallapoosa Rivers in Alabama and Lower Creeks on the middle or lower Chatahoochee River on the Alabama and Georgia border. The Seminoles were a small body confined to the extreme northern part of Florida and were frequently spoken of as Creeks.

The Creeks were a proud and haughty race, arrogant, brave and valiant in war. As a people they were more than usually devoted to decoration and ornamentation. They were fond of both vocal and instrumental music. Their most important games were chunky and a form of ball play. Exogamy, or marriage outside the clan, was the rule. Adultery by the wife was punished by the relatives of the husband, even though chastity in the unmarried was not considered a virtue. Descent was in the female line.

There were some other peculiar customs among the Creeks which are worthy of mention. They usually buried their dead in a pit dug under the bed where the deceased lay in his house. The medical needs of these people were served by female practitioners who effected cures by the use of herbs and "magic".

All courting was done with the consent of the girl's mother or maternal uncle. Polygamy was a common practice and existed among them until after the Civil War.

No Creek knew his age. They had no months, weeks, and hours. The passing of days was noted by inserting pegs in a board. By the decimal system they counted to millions.

The busk which the Creeks called the puskitá, meaning a "fast", is by some early writers called the "green-corn dance." Taken all together the puskitá was one of the most remarkable ceremonial institutions of the American Indians. It lasted from four to eight days, varying with the importance of the towns where it was celebrated. The day of the beginning of the celebration of the puskitá, which took place chiefly in the town square, was determined by the "miko" or chief, and his council.

This celebration was an occasion of amnesty, forgiveness, and absolution of crime, injury, and hatred. It was a season of change of mind which was symbolized in various ways. A general amnesty was proclaimed, all malefactors might return to their town, and they were absolved from all crimes, which were now forgotten and they were restored to favor. In connection with the busk the women broke to pieces all the household utensils of the previous year and replaced them with new ones; the men refitted all their property so as to look new. Indeed it meant a new life, physical and moral, which had to begin with the new year. Houses were cleaned and all old things were burned

The Creek warrior was larger than the ordinary race of Europeans, often about six feet in height, but was invariably well-formed, erect in carriage, and graceful in every movement. There seems to be some inconsistency in the descriptions of the Creek woman. One writer says that "she was short in stature but well-formed. Her eyes were large, black and languishing, her brow high and arched. Her cheeks were also high but her features were generally regular and pretty. Her feet and hands were small, but exceedingly well-shaped." Caleb Swan, the United States deputy who visited the Creek country in 1791, reported that the Creek woman was thick-necked, ugly and extremely masculine. Evidently the women described by these two men were either of different tribes or of different rank.

The Creeks had a peculiar form of government in that the confederation seemed to have no central control. The population of a town, regardless of the number of clans represented, made up a tribe ruled by an elected chief or "miko", who was advised by the council of the town on all important matters. This council also appointed a "great warrior" or "tustenuggihlako." Certain towns were consecrated to peace ceremonies and were known as "white towns", while others, set apart for war ceremonies were designated as "red towns".

The Creek town in its outline extended eastward from the town square and represented an autonomy such as is usually implied by the term "tribe." Every considerable town was provided with a public square formed of four buildings of equal size, facing the cardinal points and each divided into three apartments. The structure on the east side of the square was allotted to the chief councilors, probably of the administrative side of the government; that on the south side belonged to the warrior chiefs; that on the north to the inferior chiefs; while that on the west was devoted to the ceremony of the "black drink". They had several orders of chiefly rank.

The general policy of the confederacy was guided by a council composed of representatives from each town who met annually, or as the occasion required at a time and place, fixed by the chief or head "miko". The confederacy had its political organization founded on blood relationship, real or fictitious. Its chief object was mutual defense and the power wielded by its council was purely advisory.

Furthermore the lack of central control is evidenced by the fact that parts of the confederacy and even separate towns might and actually did, on occasion, declare war.

The history of the Creeks begins with the appearance of De Soto's army in their country in 1540. Then in 1559, Triston de Luna came in contact with the part of the group, but the only important fact that can be drawn from the record is the deplorable condition into which the people of the section penetrated by the Spanish had been brought by their visit. Juan del Pardo passed through their country in 1567, but his chronicler, Juan de la Vandra, has left little more than a list of unidentifiable names.

The Creeks came permanently into the history of our country as allies of the English in the Apalachee War of 1703-8, and from that period continue almost uniformly as treaty allies of the South Carolina and Georgia colonies and hostile to the Spanish in Florida.

The only serious revolt of the Creeks against the United States took place in 1813-14. This was the well-known Creek War in which General Jackson took a prominent part. This war ended in a complete defeat of the Indians and the submission of Weatherford their leader, followed by the cession of the greater part of their lands to the United States.

Since this brief article could not possibly record all the events in the history of the Creeks prior to 1865, it is necessary to omit many happenings which may seem important.

Indian education proved to be a repellent force to the efforts to remove the Creeks to the west. Opposition to westward emigration apparently increased in proportion to the completeness of the transition from the hunting to the agricultural stage of civilization. The Creeks who had good homes, schools, and churches were loath to leave them in exchange for the rather uncertain conditions in the west. Experience had taught them that the Indian's happiness was of little consequence when the white man desired more land.

In 1811 there was held a general council among the Creeks to discuss the sale of their land to the white man. This council voted to forbid the sale of their lands and imposed the death penalty for the violation of this restriction. A large part of the lands of the Upper Creeks were confiscated as a result of their disloyalty during the War of 1812. Additional cessions were made by the treaties of January 22, 1818 and January 8, 1821.

In 1823, William McIntosh, chief of the Lower Creeks, took the lead in a movement to sell more land to the Government. On February 12, 1825, he signed a treaty at Indian Springs, Georgia, which ceded a large tract of the Creek lands in Georgia in return for an equal tract between the Arkansas and Canadian Rivers and \$400,000 in money to be paid to the Creeks. The Upper Creeks would not sign this treaty. John C. Calhoun, as Secretary of State, refused to recognize it but after the inauguration of John Quincy Adams as President, it was ratified by the Senate. McIntosh was sentenced to death by a council of Creek chiefs and was assassinated on April 29, 1825, at Milledgeville where he had fled and was hiding in his own home.

A delegation of Creek chiefs led by Opothleyohola and John Stidham went to Washington to protest against the enforcement of the treaty of Indian Springs which McIntosh had signed. A new treaty was signed while this delegation was in Washington. The date of this treaty is January 12, 1826. By its provisions the Creeks ceded all their lands in Georgia to the Government and in return were to receive

\$217,600 and a perpetual annuity of \$20,000. A further clause provided that the McIntosh party were to receive \$100,000 and moving expenses.

The final treaty which made way for the removal of the Creeks to the west was signed in the city of Washington on March 24, 1832. By the terms of this treaty, the Creeks ceded all the rest of their lands east of the Mississippi River to the Government. They were to have all moving expenses paid, were to be furnished with supplies for a year's sustenance, besides tools, weapons, ammunition, blankets, and increased annuities. This treaty was signed by duly authorized representatives of the Creek Nation and Lewis Cass, secretary of war, as the representative of the government.

There was a strong disinclination on the part of some of the leaders to move west and rejoin their fellow tribesmen of the McIntosh party who had preceded them to the new reservation. Opothleyohola, in particular was so bitterly opposed to such a course that he endeavored unsuccessfully to bargain for a tract of land in Texas upon which his people might settle. In the end, however, nearly all the Creeks migrated to the Indian Territory, though many of them did not go until several years after the last of their domain east of the Mississippi River had been sold to the Government.

Shortly after emigration the Creeks found themselves involved in difficulties over boundary lines. A council which met at Fort Gibson in 1833 succeeded in making a satisfactory adjustment and the Creek boundaries were established.

That period intervening between the time of the removal of the Creeks and the Civil War must necessarily be treated very briefly in this article. It is characterized by progress in religion, education, and the adjustment of their relationship with neighboring tribes.

During the first decade after removal the Baptists and the Methodists were the principal religious workers. During the period from 1840 to 1860 the religious factor in the Creek life proved to be a most potent force in the Creek Nation's advancement.

As early as 1833 the Baptists had established a mission boarding school at Ebenezer. The American Board established a school at Coweta in 1843, and the Methodists established the Asbury Manual Training School near Eufaula in 1850. During the year 1848 the Presbyterians established a school at Tullahassee.

The young people who were accommodated in these schools showed marked progress and soon improved noticeably in dress, speech and manners.

Practically the same form of government prevailed among the Creeks until 1867. This particular phase of their development has already been discussed in previous articles by the writer in *The Chronicles of Oklahoma*.

The Seminoles were originally a part of the creek Nation and after much litigation they were assigned lands by the government which had already been given to the Creeks. The Creek chiefs accepted the arrangement but the Seminoles objected because it would place them under Creek jurisdiction and make possible the enslavement of their fugitive black friends. However, in 1845 they agreed to removal to the assigned lands, and submitted themselves to the Creek council in all matters except finances. On account of disagreements over fugitive slaves the two tribes were unable to live together peaceably and

in 1856 the Creeks ceded part of their territory to the Seminoles on condition that it should not be sold, or otherwise disposed of, without the consent of the Creek Nation.

With the exception of a few skirmishes with the Osage and Pawnee tribes to the north, there was no further trouble among the Creeks until the Civil War.

On July 10-12, 1861, Albert Pike, as commissioner of the Confederate States, met the representatives of the Choctaw, Chickasaw, Creek, and Seminole Nations at Eufaula. At this meeting and at one held on August 1, he negotiated formal treaties of friendship and alliance with each of these tribes. Thus the Indians of the Five Civilized Tribes were placed in an attitude of hostility toward the Government of the United States, and the "White Man's quarrel" became the source of the Red Man's woe.

Many of the Creeks remained loyal to the Union, even though the Federal Government seems to have abandoned them for a time. In the fall of 1861 about 2500 of these gathered under the command of Opothleyohola, the aged chief. This group, after a few battles with confederate Indian forces were finally dispersed at the Battle of Chustenahlah, December 16, 1861.

Thus Opothleyohola was crushed. The Indians who remained loyal after this nearly all gathered north of the Kansas Line. Their sufferings during the following winter are almost indescribable. They had abandoned homes and farms and stock. Most of them were scantily clothed, many without shoes, and food was scarce. Hundreds of them died from exposure and fever. Opothleyohola died in 1863.

There were two regiments and one cavalry battalion made up mostly of Creeks which served with the Confederacy during the Civil War. Col. D. N. McIntosh commanded the first Creek Regiment, Lieut. Chilly McIntosh commanded the 1st Creek Cavalry Battalion, and Col. Chilly McIntosh commanded the 2nd Creek Regiment. Col. D. N. McIntosh was the son of William McIntosh, the assassinated chief mentioned elsewhere in this article.

An examination of general histories does not reveal much in the way of detail concerning operations of contending armies in the Indian Territory, nor does a closer investigation of source material reveal any great strategic advantages gained therefrom. Nevertheless, war, in all its brutality, cruelty and destruction, came home to the inhabitants of that country during the years that followed.

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RECONSTRUCTION IN THE CREEK NATION

Ohland Morton

The close of the Civil War found the Creek Nation rent in twain by factions. The Creeks were nearly equally divided in the fratricidal strife, and probably nowhere in the United States did the conflict leave such bitterness.

After two attempts at making peace had failed in 1865, the Creeks sent representatives to Washington and an agreement was arrived at on June 14, 1866, which provided for perpetual friendship between the Creeks and the United States; peace with other tribes; general amnesty for past offenses, against the United States and against the Creek government; the granting of citizenship to the emancipated slaves; the cession of the western half of the Creek lands for the settlement of wild tribes and freedmen: the survey of the western boundary and the building of a new agency at the expense of the United States Government; the granting of a right of way to any railroad company authorized by the Government to build a line through the Indian Territory; the establishment of a territorial government and an inter-tribal council; and the renewal of the annuities provided for in previous treaties.

The commissioners on the part of the United States found considerable difficulty in attempting to harmonize the differences between the two factions in the tribe, and this was the occasion for so much delay in securing the final agreement for the new treaty.

To say that chaotic conditions existed in the Creek Nation at the end of the Civil War would be stating it too mildly. Farms had been completely abandoned, buildings had been destroyed and stock run off or confiscated by contending forces. Churches and schools had practically ceased to exist, and social and business conditions were generally demoralized. Added to this was the presence and activity of a lawless element which knew no feeling of respect for any authority. The Civil War was an event of more than passing notice in the history of the Creek people.

In 1860 the Creek Nation was a scene of prosperity. Wealthy Creek farmers with slaves doing their labor, were not uncommon on every hand. In 1865 we have another picture. The country was in waste, almost unparalleled in its desolation. Tools were gone, slaves were free and intermarrying with some of the tribesmen of their former masters. The Union Creeks were crowded about Fort Gibson and were quarreling among themselves. The Southern Creeks remained in their camps along Red River because it was not safe to return and face the uncompromising hostility of the Union faction.

The Department of Interior indeed faced a gigantic task. This department was to guide and direct these people back into the paths of peace and happiness.

The old War feud broke out again when Spokokogeeyohola, Opothleyoholo's successor, and some three hundred and seventy Union Creeks repudiated the treaty of 1866. They refused to accept any money due under its provisions. Also, they denied any reconciliation between the Union and the Southern factions of the Creeks and continued to live in the Cherokee country where they had been sent by the Government in 1865. The Union Creeks who did return to their own homes were very much provoked by the assumption of such an attitude and contended that the disaffected band, alleged to be composed of the most ignorant and superstitious people, had no authority to speak for the loyal Indians who had followed Opotheyohola and should forfeit all privileges arising from their former loyalty. There can be no doubt that these differences continued to exist for several years. Congress, however, decided against a forcible removal and the insurrectionists remained in the Cherokee country for some time.

By the end of the year 1866 the Southern Creeks had all returned to their homes and most of the loyal Indians had gone back to their respective tribes. After the ratification of the treaty of peace the inhabitants of the Creek Nation were able to turn their attention to the restoration of their devastated country. Short crops the first two years were caused by insect pests and droughts. Rebuilding was hindered on account of the scarcity of lumber and mechanics, but houses, schools and churches were rebuilt at a comparatively rapid rate.

A constitution was adopted in 1867 as a result of agitation for a new code of law and a better government. Under the existing conditions the attempted administration of justice required about four times the number of officers needed under a good code. In 1868 a general council of the Creeks voted to build a capitol at Okmulgee. The Creeks in control of the government were progressive and they found themselves handicapped by the existence of a minority, composed of those who were dissatisfied with the reconstruction treaty, the encroachment of the whites, and the change in the political system. They were opposed to the new constitution apparently because it did not provide enough offices to accommodate all the office seekers. They persistently refused to support those in power. These changes in the governmental system are given such scant mention at this particular point because a previous article by this writer was devoted to a study of the government of the Creeks.

The first railway to enter the Creek Nation was the Missouri, Kansas & Texas. On June 6, 1870 this company began laying its track southward from the Kansas boundary in the valley of the Neosho River. The construction was rapidly pushed southward and southwestward across the Cherokee, Creek, and Choctaw Nations in the fall of 1871, and thence across the Red River into Texas by 1872.

There was generally a settlement of tents or shanties at the end of the railroad where track laying was in progress. The vicious element of the frontier country congregated in these settlements. On account of the fact that these railroad "towns" were not permanent, however, this particular element caused very little trouble of a serious nature.

However, the coming of the first railroad did more than all else to settle and build the Indian Territory according to the white man's customs, liking, and ideas. Along with the railroad came the white man to operate it. Stations were established along the way. Towns sprang up along the railroad and hardly before the Indians were aware, hundreds of white families were living within their borders. When they once located in the Indian Territory, there was no chance ever to get rid of them. The beginning of a new era dawned as will be shown in the following pages.

As partial atonement for the disloyalty of the Southern faction during the Civil War, the Creek treaty-makers in 1866 were compelled to assent to the organization of an inter-tribal territorial government.

Although circumstances rather forced a ratification of this treaty, the Nation as a whole had never approved of either this provision or the territorial bills subsequently introduced into Congress.

The last effort on the part of the United States to create an Indian state out of what is now Oklahoma was made December 5-11, 1870 at Okmulgee. The continued agitation in Congress concerning the proposed organization of the Indian Territory prompted the Indians to call a meeting of a general inter-tribal council. This council met at Okmulgee in the Creek Nation September 27, 1870. At this council the Cherokee, Creeks, Eastern Shawnees, Senacas, Quapaws, Ottawas, Sacs and Foxes, Wyandottes, Peorias, and Absentee Shawnees were represented by delegates. Committees were appointed on all general subjects of interest to the Indian government. A resolution was passed asking other tribes to attend the next meeting.

On December 5, 1870 the second meeting of this nature was held and the number of represented tribes had increased to include the Chickasaws, Choctaws, Seminoles, and Osages. On December 10th, Campbell LeFlore, a Choctaw, made a report for the committee on permanent organization. He reported that the Indians deplored any territorial organization but deemed it expedient to form a government of their own choice. He said it must be republican in form; have a constitution for the Indian Territory conforming to all treaties with the United States; and have Legislative, Executive, and Judicial departments. Sovereignty of each nation was to be protected. The general government would have only the powers given it.

After serious deliberation, it was almost unanimously voted to appoint a committee of twelve for the purpose of drafting a constitution for a confederation of the tribes of the Indian Territory. William P. Ross of the Cherokee Nation was appointed chairman of this committee. The constitution was written and accepted by the general council. It had a preamble and six articles divided into forty-six sections and a bill of rights of thirteen sections. It was modeled after the state constitutions. The completed instrument, which was republican in form and not in conflict with the existing treaties with the general government was promptly submitted to the several tribes for consideration.

The Chickasaw Legislature, which was the first to take action, rejected the proposed constitution because it provided for proportional representation instead of equal representation in the inter-tribal legislature council. This unexpected opposition had the effect of checking interest and support among the other tribes.

The "Okmulgee Constitution," as it was called, did not give the United States Government a share in the proposed Indian Government. Hence it did not meet the approval of Congress nor of many of the tribes.

An examination of the general histories covering the period of reconstruction in the Indian Territory reveals the fact that among the Five Civilized Tribes there were three parties or factions. First, there was a small party of radicals who favored the opening of the country to white settlement. The largest faction was composed of those who favored the "Okmulgee Constitution" but not white settlement. The third group was made up of ultra-conservatives who wanted no change at all.

Another inter-tribal council of interest was held at Okmulgee in March, 1871. At this council it was decided to ask the Kiowas, who were on the warpath, to join in a peace council. After some delays, this gathering was held at the Wichita agency (Anadarko) on May 1, 1871. All the tribes represented seemed interested except the Kiowas, therefore nothing was accomplished.

In June, 1872, the Five Civilized Tribes held another council at Okmulgee. From this council a delegation was selected to meet with the wild tribes of the plains Indians in another peace council. In July, 1872 this council was held at Fort Cobb. Despite the advice of the representatives of the Creeks, Choctaws, Seminoles, Chickasaws, and Cherokees, the Kiowas could not be persuaded to "turn into the bright path of peace."

The Board of Indian Commissioners in making its report to the President for the year 1870, says:

"The Creeks"

"This tribe numbers 14,000, the females outnumbering the males about 1,500. Ten years ago the population reached 21,000. They own nearly 4,000,000 acres of land, and the United States Government holds in trusts for them \$1,519,000." Also, "The Creeks have their annual dance, and are given to ball playing and similar polite arts."

Although the Indian Intercourse Act of 1834 forbade unauthorized entrance of any reservation, the white population of Indian Territory continually increased by "silent immigration." Congress indirectly destroyed another barrier against the white man's advance in 1871. On March 3, a bill was passed providing that "No Indian nation as a tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe or power with whom the United States may contract by treaty."² History shows that the violation of treaty pledges had characterized forever intercourse between the Indians and the Government, but the legalization of such a policy of refusing to recognize the independence of the tribes proved quite a significant factor in future developments. The abandonment of the earlier system of negotiating with the red men greatly simplified the situation and was, in reality, a weapon in the hands of the men so persistently endeavoring to secure the opening of the Indian lands.

In two previous articles the history of the Creeks has been briefly reviewed from about 1540 to 1870. We found the Creeks living under a loose confederacy, and existing in a most primitive sort of society. By 1870, they were a compact nation. They had survived several wars, the ordeal of removal, and the conflict between the states.

In this study of the political history of the Creek Indians since the Civil War it was found necessary and practicable to go back to the early records and bring the story up to the period treated. In the introduction we began with the records of De Soto's expedition in 1540. These records present the earliest written accounts of this tribe. Any statement regarding their condition prior to that time must be based largely on legends. From these legends we conclude that the Creeks once lived in the northwest part of Mexico.

A brief discussion of primitive customs together with a few facts of early history also found a place in the introduction. A rapid survey of events from 1811 to 1866 concluded the article. In this article a study of the Creek Nation during the period in which those in charge of the tribal government were attempting to carry out the provisions of the treaty of 1866 was made. It was during this period that the factional wars began anew.

Since 1907, the counties, state, and nation have carried on all the government of the Creeks, but the tribe still has a principal chief and the tribesmen are still called together at intervals to discuss matters affecting their welfare. Since the adoption of the constitution in 1867 there have been but ten chiefs of

the Creek Nation. They were Sam Checote, Lochus Harjo, Ward Couchman, J. M. Perryman, L. C. Perryman, Isparhecher, Pleasant Porter, Moty Tiger, G. W. Grayson, and Washington Grayson. The first eight of these were elected by the tribe and the last two were appointed by President Wilson.

Many of the tribal customs of the Creeks continued until a comparatively recent date. In the Introduction mention was made of the fact that, from the earliest records, it seems that the medical needs of the Creeks were attended to by female practitioners. Nevertheless, all subsequent accounts speak of medicine men. Evidently, sometime in the early history of this tribe the female practitioner was relegated to the ranks.

The Creek warrior has made it a point to be in every fight possible. During the Spanish American War the noted "Rough Riders" of Troop L gained an enviable military record. Troop L was enlisted from the Creek and Cherokee nations. During the World War two of the outstanding heroes were Richard Bland and Marty Beaver, Creek Indians from Oklahoma.

Of the 11,952 Creeks in Oklahoma, one is safe in saying that fully ninety-five per cent are engaged in productive work and making useful citizens. They are to be found in nearly all lines of pursuit. They are merged in the body politic as workers in factories, shops, and on the farms. Some are in business occupations, others are in professions as lawyers, doctors, teachers, and nurses. Many of the Creeks own large farms and some have been considerably enriched by the recent oil developments in Oklahoma.

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THE CREEK INDIAN COUNCIL IN SESSION

By Alice Robertson

Although the Capitol of the Creek Nation was established at Okmulgee in the year 1868, I had never been there when the Council was in session in the log Council House. In 1878 I was in Indian Territory on leave of absence from the Indian Department in Washington, where at that time I was employed as a clerk, and was visiting my parents at Tullahassee Mission when I had an opportunity to see the council in session.

Early one beautiful October morning my father and I left Tullahassee with the hack and a pair of Indian ponies,—in the vernacular of that time a hack was a strong, light spring wagon without cover. We crossed the Arkansas River at Henry Texas' ferry, superseded in recent years by what is known as Spaulding Bridge. The drive was one of great charm. We did not mind the open vehicle and our ponies made six miles an hour.

The tall prairie grass waved its russet sprays above golden rod and white and purple asters. At noon we stopped for dinner and to feed our ponies on Cane Creek, where Isaac Smith an enterprising Creek Freedman had built a cluster of log cabins which were the rooms of his hotel. He catered only to white and Indian travelers and patrons usually had a whole cabin to themselves. The cabins were fairly clean though sometimes the small pests, colloquially known as "chinchies", were annoying. Father and I spread blankets on the grass out under the trees, and while our noon day meal was prepared we indulged in a siesta in the warm October sunshine. Isaac's was notable for fried chicken with cream gravy, butter milk biscuits, fresh butter, preserves and of course plenty of coffee. After the ponies had finished their eight ears of corn apiece and all the hay they could eat, we paid two bits each for our dinner and two bits each for the ponies' dinner and went happily on our way, leaving Cane Creek bottom and driving west across the big prairie.

The first evidence that we were coming to Okmulgee as the sun began to drop toward the horizon, was the sight of Severs' pasture. This pasture was three miles square, with a split rail fence, nine rails high. In trading with the Indians Fred B. Severs bought small bunches of their surplus stock for which they took exchange in "store goods." These cattle then had the Severs' brand placed upon them and were turned into the pasture until a sufficiently large herd was ready for market. We forded Okmulgee Creek and went up the road past camps and camp houses to, Smiths' Hotel.

Smiths' Hotel was a rather large frame building a block from the Council house. A front room upstairs was assigned to me. It looked out on an upper porch and its windows were curtainless. Its furnishings comprised a low springless bedstead with a feather bed and pillows, one sheet, and a clean patchwork quilt; no mirror, no chair nor wash basin. Guests of the hotel were expected to perform their ablutions on the front porch, below, where there was a long shelf with buckets of water, gourd dippers, tin wash basins with one roller towel. I had prepared for such an emergency with a plentiful supply of

soap and towels, so neither father nor I had to patronize the roller towel and I borrowed a basin so I got along very well. Out in front of the hotel, swinging from its iron frame on a high post was an iron plantation bell. A vigorous pulling of the attached rope was the signal to the town that it was meal time.

Meals at Smiths' Hotel were two bits but there were boarding places at which meals could be had for fifteen and twenty cents and not bad meals either. Each breakfast and supper at Smiths' was a replica of the others, everything that could be fried was fried, bacon, eggs, ham, potatoes, corn, etc. At dinner most foods were boiled but there was often barbecued pork or beef, and chicken appeared with dumplings and gravy. For anyone who asked there were Indian dishes, sofkey, tuklike, tooksey, ahpuskey etc. There was always coffee to drink and water if you asked for it, but it was customary to patronize the dippers in the water buckets on the front porch after each meal.

At early candlelight the Council House bell rang and in the dimly lighted hall I went with my father up the steps of the new Council House, recently completed, and used for the first time at this meeting of the Council. Hymns in their own language were being sung as a congregation gathered in the Hall of the lower house of the Warriors, The "Tustenukkulkee". Men, women and children drifted in during the singing, then a man began to pray and everybody knelt down. The service was entirely in Creek, and the Preacher was the President of the House of Kings, The "Mekkulkee", always addressed as "Liketuh Ohliketuh". The Reverend James McHenry, a notably outstanding character, was the son of a Scotch father and Indian mother. During the bloody Creek war which led to the conquering of the Creek people and their exile to Indian Territory, McHenry was a fearless fighter. He foiled all attempts to entrap him and even a standing reward of \$1500.00 for him, dead or alive, failed to bring results. Finally taken however he was carried with his exiled brethren to Indian Territory where he began a new life. He was converted and went into the Methodist Church and was duly licensed and ordained as a minister. He had received a rudimentary education in English. No longer an outlaw, he was a leader of his people, a zealous Christian soldier. The service he conducted was not long, for the village kept early hours.

At six the next morning when Smiths' bell told that breakfast was ready; I got up and joined my father downstairs in time for bacon and eggs, hot biscuit, fried chicken and all the rest. Then we walked around awhile exchanging greetings with our Indian friends. At a quarter of nine the Council House bell rang. We had gone a little earlier to pay our respects to the Principal Chief, the "Mekko Hlakko", in the executive office. Ward Coachman was a man of much ability who was born in the "Old Nation" in Alabama and educated there before following his people west. He was a member of the Alabama Creeks and spoke English, Creek and Alabaman with equal fluency and our interview was a pleasant one. From the executive office we went across the hall to the office of the committee on schools where father placed on file his reports of Tullahassee Mission and left his books for financial audit and approval that the treasurer might issue a warrant for funds. The Contract under which Tullahassee was operated provided a division of expense between the Mission Board and the Creek Nation.

Then we went upstairs to the House of Kings. The "Light Horse" who acted as doorkeeper admitted us and gave us seats to the left of the dais, on which was the desk of Mekko McHenry. We watched the routine business of the morning hour. Then Mekko McHenry with great dignity and eloquence of voice and gesture made a personal address which brought a smile of gratification to father's face and embarrassed blushes to mine. With the musical style of Creek oratory he was describing to the

Mekkulkee the good works of the Robertson family and their accomplishments for the welfare of the Creek people. The young woman present with her father, he said, was a great friend to the Muskogee people in Washington where she worked for Wuhins Mokko, the Government, and had done many things helping them. Especially he enlarged upon the recent contest among themselves in the election for chief where the papers seemed to have been laid aside and forgotten.

All the public life was at a standstill. Their treasury was empty, their Courts and schools were without funds; even the community blacksmiths had no funds till there should be legal recognition of their government and officials through whom the funds should be paid. Though as they saw she was just a girl, she had interceded, and had been allowed, upon examination of their papers, to write a report which had been adopted, the rightful government had been recognized, and peace came to their people. Then his gavel called all to their feet and as father and daughter stood he led the stately stepping band of Indian Kings through their ceremony of presentation and hand shaking, all returning to their places and remaining standing until the fall of the gavel permitted them to be seated. This was an honor never bestowed upon a woman before.

Chronicles of Oklahoma
Volume 13, No. 2
June, 1935
THE OLD COUNCIL HOUSE
By George Riley Hall



The session of the annual meeting of the Oklahoma Historical Society, which met at Okmulgee, May 10 and 11, 1935, was held in the Old Council House of the Creek Nation.

While this building is not as old as some other structures in the old Indian Territory, yet it is one of the most interesting, picturesque and historic places in the State of Oklahoma. It was, at one time, Capitol of the Creek Nation.

In this old building are the rooms where the different departments of the Creek government were administered; here are the halls where the sessions of the two branches of their legislature were held before Oklahoma became a state and their remnant of sovereignty merged into that of the Sovereign State of Oklahoma. It was not "the Senate and the House" in the Creek government, but the "House of Warriors" and the "House of Kings."

Chronicles of Oklahoma
Volume 40, No. 2
1962
Thomas Gilcrease
By: Martin Wenger

Thomas Gilcrease, a well-known oilman of Creek Indian, descent and the founder of the Gilcrease Museum at Tulsa keenly appreciated his American heritage. Early in life he commenced to assemble the remarkable collection of paintings, sculpture, books, manuscripts and artifacts pertaining to the American Indian and the American frontier which has come to be recognized as the Nation's most outstanding collection of its kind. Thomas Gilcrease was born in Robilene, Louisiana, on February 8, 1890, one of the large family of children of William and Elizabeth (Nee Vowel¹) Gilcrease. When Thomas was a few months old, the family moved to Eufaula, Indian Territory, for Mrs. Gilcrease was of Creek Indian descent which gave her and her children land rights in the Creek Nation. A year later, they settled on a farm just south of Ball Mountain where they were neighbors to the Posey family. Thomas Gilcrease attended his first school in this community, taught by Alexander Posey, later the noted Creek poet in Oklahoma history. In about 1898, the Gilcrease family moved farther west to the Twin Mounds, in present Creek County, where they took their allotments of land the time the tribal rolls and allotments in severalty were made in the Creek Nation. William Gilcrease opened a little grocery store at the Twin Mounds, and later owned two cotton gins and a grist mill in the vicinity. In 1904, he moved his family to Wealaka, an old post office in the Creek Nation where he laid out a townsite and became postmaster and opened a general merchandise store. His son Thomas as a boy picked cotton and drove a wagon and team on the farms; later he worked in the cotton gins and in the store and post office at Wealaka. Oil was struck four miles from the 160 acre allotment of Thomas Gilcrease in 1905, and his land was soon in the famous Glen Pool of the great Mid-Continent Oil Field that pushed Tulsa on its way to become the "Oil Capital of the World." Young Gilcrease had thirty-two producing oil wells on his 160 acre allotment by 1917. He attended Bacone College at Muskogee, Indian Territory in 1907-08, soon after oil was struck on his land. A few years later, he attended the State Teachers College at Emporia, Kansas. He moved to Tulsa in 1908, which was really his home throughout his lifetime though he lived in California a short time; he also lived in San Antonio for a period of years, and traveled abroad for many years. Thomas Gilcrease carried on his own business interests at an early age-fanning, ranching and dealing in real estate. He purchased land two and one half miles northwest of Tulsa in Blackdog Township, of Osage County in 1912, where he built a large home and bought his first oil painting, Rural Courtship by Ridgway Knight.

Young Gilcrease had started his own oil business and entered the field of banking at the age of twenty-one. He soon owned a large interest in the bank now known as the Fourth National Bank at Tulsa, also owned outright the Bank of Bixby, the State Bank of Wagoner, the State Bank of Coweta and also, at one time, the largest bank in Stillwater.

Mr. Gilcrease formed the Gilcrease Oil Company at Tulsa in 1922. The Company brought in the first oil producer in South Central Oklahoma soon afterward, and it was during these oil omrations that Mr. Gilcrease discovered a new oil producing strata which is known today as the Gilcrease sand. This spurred the development of the oil

pools in this art of Oklahoma such as the Papoose, Sasakwa, Wewoka and others. The Gilcrease Oil Concave established an office in San Antonio in 1936, and operated in the East Texas Field. South to the Rio Grande River, west to New Mexico as well as in North Texas, Southern Oklahoma and Kansas. Later, Mr. Gilcrease also established an office in Europe. He started his extensive traveling abroad in 1925. It was in this that his interest in American culture intensified, and he accelerated his activities in collecting rare objects of art, paintings, books and manuscripts. His visits in Europe taught him that knowledge of civilizations is established by the things that remain from them. It was in Paris that he determined to assemble a record of the American Indian including the pre-historic period which could be obtained only by archaeological explorations. Much of his time during the last years of his life was spent personally excavating remains of ancient Indian cultures.

The Thomas Gilcrease Foundation was established in 1942, "to maintain an art gallery, museum and library devoted to the permanent preservation for free and public use and enjoyment of the artistic, cultural and historical records of the American Indian." A building was constructed of native sandstone by Indian artisans on land near the Gilcrease home, and the museum was opened by a formal dedication ceremony May 3, 1949. Mr. Gilcrease presented the museum collections to the City of Tulsa in 1955. He also deeded the building and thirteen acres of land surrounding it to the city three years later. Since then, the fame of the Gilcrease Collection has grown rapidly. Visitors have come from all parts of the world to see this great museum, now officially known as the Thomas Gilcrease Institute of American History and Art of Tulsa. Thomas Gilcrease passed away in the morning of Sunday, May 6, 1962, from the effects of a stroke suffered a few hours earlier. Memorial services were held on the lawn in front of his home overlooking the skyline of Tulsa on the following Wednesday. The Reverend Guy Tetrick of the Methodist Church officiated at the services which were highlighted by a eulogy written and delivered by David R. Milsten. Indian burial rites were conducted by Chief Dode McIntosh of the Creeks, Wolfrobe Hunt and other Indian friends. Burial will be in a mausoleum to be constructed nearby. Mr. Gilcrease was married twice, and is survived by two sons, Thomas, Jr., and Barton of San Antonio, Texas; and a daughter, Des Cygne Gilcrease Denney of Palos Verdes Estates, California. A friend tells that Mr. Gilcrease once said that of all the things he had ever done, the most useful to the most people something that will bring pleasure and knowledge-had been the founding of the library and art gallery of the museum. "It is my aim always to leave something more beautiful than I found it," he remarked. Thomas Gilcrease enjoyed a rich and happy life that started from humble beginnings. He gave to Oklahoma and America a gift of immeasurable value. He appreciated the ideals and the spirit of the American tradition. He appreciated them so much that he has left for posterity a marvelous and vital presentation of our American heritage that will continue to instill a greater understanding and respect for these ideals in all time to come.

BELVIN HILL SCHOLARSHIP

THE BELVIN HILL CHALLENGE BOWL SCHOLARSHIP



Belvin Hill, 1952-2006

Belvin Hill was born and raised in the Eufaula, Oklahoma area. He was the son of Belvin Jesse Hill and Medella Hill and of the deer clan. He graduated from Eufaula high school in 1970 and went on to receive his Bachelor degree in Education from Northeastern State University in Tahlequah, OK. He received his masters in Divinity/Religious Education from Mid-western Baptist Theological Seminary in Kansas City, Mo.

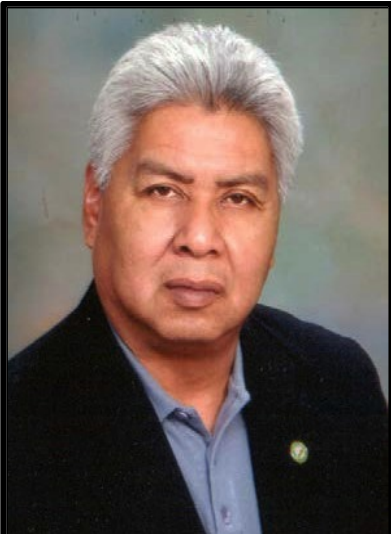
In 2000, Belvin became the Muscogee (Creek) Nation JOM Programs Field Specialist and one of the original founding members of the Muscogee (Creek) Nation Challenge Bowl. He gave workshop presentations at the Statewide JOM Conferences and National JOM Conferences. It was not unusual for him to assist a JOM program from a different tribe in a different state. He shared his knowledge and his training materials with all who were in need.

He was part of establishing the MCN JOM reputation of excellence in technical training for JOM programs on a national level. His love for children showed through each and every day. He was in charge of the meals for Challenge Bowl making sure that each child was ready for the competition. At times you could find him serving breakfast and lunch out under a tent pitched behind the Mound building at the Creek Complex in Okmulgee. He went out of his way to make sure that the students and sponsors felt welcomed to the Challenge Bowl competition. He always had a smile and a handshake for all. He was a loving man who always took the time to talk to the students and throw in a life lesson while he was at it.

In 2006, the Challenge Bowl Committee honored Belvin by setting up a scholarship in his name in the amount of \$500 to a graduating senior who participants in the Challenge Bowl their senior year. This scholarship is based on the students' participation and their essay on "Why the Challenge Bowl is important to me". Our hope is to keep Belvin's spirit of learning alive by providing this small scholarship to students who understand the true meaning behind the Muscogee's Nations Challenge Bowl.

WILBUR CHEBON GOUGE HONORS TEAM

THE WILBUR CHEBON GOUGE HONORS TEAM AWARD



Wilbur Chebon Gouge
1951-2008

Wilbur Gouge was born and raised in Hanna, Oklahoma and the son of the late Albert and Sally (Spaniard) Gouge. He graduated from Capitol Hill high school in 1969 and went on to Haskell Indian Junior College. He served in the U.S. Marine Corps and received an Honorable Discharge in 1974. He is a member of the Deer Clan and a member of the Weogufkee (Muddy Waters) Ceremonial Ground and attended Arbeka Ceremonial Ground.

Wilbur Gouge served on the Muscogee (Creek) Nation's National Council for five sessions serving in the offices of Speaker and Second Speaker along with chairing the Human Development Committee. His last position held within Creek Nation was as the Grant Compliance Officer in the NAHASDA Program.

While on the National Council, he brought a sense of tradition to the Council floor by reminding the representatives of the foundation our ancestors laid before them. As Speaker of the House, he would greet everyone in the Muscogee language and interpret for the elders what actions were being taken. While on the National Council he became a founding member of the MCN Challenge Bowl Committee. He became the traditional advisor for the games and made sure that the competition didn't over-ride the true spirit of the games – the spirit of learning. His love for the games showed in his commitment to teach the volunteers and students that if you know where you come from, you will know where you are going.

In 2007, the Challenge Bowl committee officially named the sportsmanship award the "Wilbur Chebon Gouge Honors Teams Award" to honor him for his contribution to the betterment of this Nation. For generations to come, children will know his name, benefit from his knowledge and credit him for teaching them what it truly means to be a noble Creek citizen.

In 2008, the Muscogee Nation honored him as a Living Legend to acknowledge his years of work and dedication to the Muscogee people. Chebon has been recognized as one of the leading forces behind making Creek Nation more accessible to our youth, parents, community members and employees. On every committee that Mr. Gouge participated in, he kept them grounded by making the Creek culture the focal point of the program or events. From the writings of Wilbur Gouge; "As a role model for the next group behind you, how many will you inspire? How many will follow in your footstep? Let's hope and pray there will be many."

The true meaning of the Challenge Bowl games is to teach our children the Creek culture, history, government and language using traditional values of brotherhood as the foundation. The Challenge Bowl was never set up to teach our children how to win in competitions but how to learn, share and be grateful to those willing to teach them. The Challenge Bowl Committee under Wilbur Gouge's leadership set out to have a competition unlike any other academic bowl in the nation. The Challenge Bowl Committee made a commitment to set by example positive role models in good

citizenship and tribal pride that would carry on throughout the year, not just during the few days of competition. We set out to teach life skills of good manners, respect shown to others and self-worth even if participants do not place in the top three teams.

The “Wilbur Gouge Honors Team Award” is given in each of the three divisions, Elementary-Middle School-High School. This award is presented to the one team who best exemplifies the true spirit of the games; knowing how to greet their tribal leadership, acknowledge their elders, show respect to their peers, showing honor in defeat, playing for the love of learning and not just to win a trophy or medal.

In the Spirit of the Wilbur “Chebon” Gouge Honors Team Award, we say Mvto for your congeniality and for your dedication to learning about our Great Muscogee (Creek) Nation.

Legends & Stories

THE LANGUAGE OF ANIMALS

It is said long time ago, men and animals talked to one another and later they lost the ability to do so, but the great medicine men had the gift. One time an old woman was much frightened at the sight of a yearling Bull coming toward her bellowing and she tried to escape. The Bull reassured her, however, in language she could understand, saying "Don't be afraid of me. I am just enjoying myself singing." He added that she must not tell of her experience or she would die.

After that the old woman knew the language of the animals and listened to them as they talked together. She was blind in one eye, and once when she was shelling corn she heard the Chickens say to one another,

"Get around on her blind side and steal some of the corn." She was so much tickled at this that she laughed out loud. Just then her husband, who was a very jealous man, came in and believed she must be thinking of some other man, so he said, "Why do you get so happy all by yourself?" Then she related her adventure with the Bull and told him what the Chickens had just been saying, but the moment she finished her story she fell over dead.

THE WATER PEOPLE

A boy carrying his bow and arrows was walking about near the water, when two women standing close to the shore said, "Follow us." Then he leaned his bow up against a tree and followed them, and presently those women said, "We are going down into the water. Go down in with us." So saying, they started on, and just as they had said, they presently went down into the water, that boy with them.

When all got in, the bottom was as if there were no water there, and before they had gone far they came to where there were some old water people. Those old men said, "There is a chair. Sit down." The chair they thus indicated to him was a very big water turtle. "They spoke to me," the youth said "and I sat down and they said 'Do you want to lie down? There is a bed. You must lie down. The tree-tyer [i. e., tie-snake] there is the bed,' they said to me.

Later they said, 'You can go hunting if you want to.' 'I cannot go hunting because I have no gun.' But the old men said, 'Go about hunting, and when you fall down somewhere come back.' After they had said this to me I set out, and while I was walking around, there was a rumbling noise and I fell down. I lay there for a while, and then came to my senses and returned to them.

When I got back the old men said, 'What did you kill?' 'I killed nothing' I answered, 'but I fell down and was unconscious. After I had lain there for a while I came back, but I did not kill anything.' 'Let us go and look at the place where you fell,' said those old men. Immediately we started, and when we got there, a

very big thing of some sort was lying there dead. 'It is just as we said,' said they, and they brought it back, Then they ate.

After I had been there for a while those old men said, 'If you want to go, you may,' and I said, 'I will go.' 'You take him back,' they said to someone, and just as I thought, 'They are going to take me along' I lost consciousness.

Next I came to my senses standing close to the water, exactly where I had been when they took me off. 'My bow is standing up against a tree,' I thought, and when I got to the place, there it was just as I had thought, and I took it and started off. When I got to the place where my people lived, they were there. Then they said, 'The one who has been lost for such a long time is back.' The old men compounded medicine for me and after a while I got well," said the boy.

They used to tell it so

THE ANIMAL HELPERS

A man on a considerable journey stopped to eat his lunch beside a creek. Then a big black Ant came out and said, "Give me a piece of bread. Sometime I may help you out of trouble." So he gave it some bread. By and by he heard some talking in the water, and some small Minnows came up and said the same thing. He gave the Minnows some bread also. Then a red-headed Woodpecker came and asked for bread, which he again gave to it.

After this the man went on again and came to a town (talofa). There was a lot of wheat at a certain place in that town, and the people told him that he must move it and put it in barrels by morning or they would kill him. So they tied him down on the wheat and went away. By and by up came the black Ant which he had fed and asked him what the matter was. The man told him, and the Ant immediately went away and brought back a multitude of Ants, who soon had the barrels full. Next morning the people paid him for what he had done, but said that the next night he must dig up a certain tree, root and all, or they would kill him.

This time the Woodpecker came to him and asked what the matter was. "I am in trouble," he said, and he related what had been imposed upon him. Then the Woodpecker flew up and told the lightning and the lightning came down and tore the tree up, roots and all, so that in the morning the people paid him for that. They told him, however, that a horse loaded with gold had been drowned in a neighboring creek and that they would spare him if he found it by the following morning. So they tied him again and laid him on the bank of the creek. By and by the little Fishes he had fed came and said, "My friend, what is the matter with you?" He told them, and they went down and brought all the money to land, but they said that they could not get the horse for the snakes (*hotisågi) alone could do that, and they were only orderlies (*hola`tålgı). They made a pillow of the sack of gold under his head. The town people paid him for all the work he had done, and he went home a rich man.

*This seems to be a metaphorical term meaning "those one is afraid of." Tcitto is the usual word for snake.

LITTLE JACK

During the journey of the removal from Alabama to Indian Territory, family members have written stories about a little boy who they say was marked by special powers. Little Jack and his family along with several families traveled many days before they came to the Mississippi river. There at the crossing, he almost lost his life.

Little Jack had walked along with his family for many days. His shoes were worn out and he suffered from the cold and hunger. Someone offered him a pony to ride.

When they came to the Mississippi crossing, the current of the river was very strong but everyone had to cross somehow. Some of the people went across in boats; others had to cross on their horses. Little Jack wanted to go on the boat but he didn't want to leave his pony.

Little Jack stood on the bank with his pony. He watched the elders at the water's edge praying for the safety of their people. The leader's horses plunged into the water. Other riders followed. Huge logs were careening down the river. Before his very eyes, men and horses were being disastrously carried downstream, pulled under and dragged to the bottom.

"Let's go!" the lieutenant shouted. Soon it was little Jack's turn to cross the river. Riders reaching the far bank turned to watch the little boy and his pony. Jack nudged his pony into the water. Soon everyone was watching little Jack cross the river. Midway, something knocked him off the horse. He was swallowing water and gulping for air. Though concerned for the boy, the water raged so violently that no one could help the boy now. Somehow he was able to grab the pony's tail. The pony struggled through the heavy current until he was able to stand and walk to shore. Jack! Men lifted the boy in their arms. He had made it! Those who watched the boy crossing the raging river remarked about seeing a tiny man sitting on the head of that pony. That was strange but the little man was also directing the pony across the raging river with little Jack in tow.

It took a while for the ones swept the farthest to return upstream. In gratitude, everyone gathered that evening on the west bank. The tradition was to change the name of a child or man when something important happened in his life. Names were never given for a lifetime, but earned by deeds. Jack's new name was "Jock-o-gee". Their mind says "Jack" but their tongue says "Jock", "Gee" means "little". This modest name would mark a small boy who overcame a mighty river. The name had a second unspoken but more powerful meaning. All knew of the 'little people' but no one had seen them for at least four generations. Yet, it was clear that the mark of the Great Spirit and the 'little people' were on Jock-O-Gee. No one dare to speak the river's name. "Gee" was as close as they dared to speak the full name of the 'little people.' The Knowledge and protection by the 'little people' reside with peace-makers. From the

day the river was crossed, "they" were with Jock-O-Gee, teaching him how to heal the sick people in the new land with new herbs and plants.

RABBIT GETS A TURKEY FOR WILDCAT

A Rabbit was overtaken by a Wildcat, who threatened to kill and eat him. The Rabbit said: "Do not kill me; I will bring you a turkey." The Wildcat consented to let Rabbit try, so he ran into the woods to find the turkey, first telling the Wildcat to lie down and pretend he was dead.

Rabbit soon found some Turkeys and told them the Wildcat was dead and proposed that they all go and dance and sing around his body. The Turkeys agreed and went with Rabbit and when they saw the Wildcat's body stretched on the ground and his mouth and eyes looking white as if he were flyblown (for Rabbit had rubbed rotten wood on the edges of his eyes and mouth) they were satisfied that he was really dead.

Rabbit took his place at the head of the Wildcat and began to beat his drum and to sing while the Turkeys danced around him.

After the song and dance had continued a while they heard Rabbit sing:

"Jump up and catch the red leg, Jump up and catch the red leg."

"Why, he is dead and cannot jump," they said, but they objected, so he promised not to say that any more.

So Cufe (choo fē) sang and drummed away and the Turkeys again danced around their enemy's body; but soon Chaffee sang in a low tone:

"Jump up and catch the biggest, Jump up and catch the biggest."

The Turkeys stopped their dance, but too late, for the Wildcat jumped up and caught the biggest gobbler. Rabbit ran away to the woods and the Turkeys pursued him, threatening to kill him for his trickery. They chased him round and round the trees till at last one of the Turkeys bit at his long tail and bit it off, and ever since that time all rabbits have had short tails.

THE MAN WHO TREATED A GHOST

An old woman was living at a certain place with her grandson. One day the boy said, "I am going out hunting and will come back. I will come back in four days," he said, and he started off. He crossed a big river, reached an immense thicket, and camped there. Then he heard someone shouting, but instead of going toward the sound he remained where he was until morning. In the morning he went on, killed a deer, and brought it to his camp. By the time he had roasted all of the meat it was night and he sat down and ate the roasted meat. He kept hearing a person's footsteps, and presently someone came and sat down on the other side of the camp fire. Then the hunter said, "Come and eat meat with me." "All right," answered the other. So he ate. When he had finished, both sat down. The ghost said, "Did you kill this sweet meat?" "I did," he answered. While they were sitting there he gave him more meat, and he went off with it. In a little while he came back. He gave him more, which he also took away. As before, he soon came back. Then the man was very much frightened. This kept on until almost daylight, when he sent him very far off (after meat hung upon a tree?). He went and came back quickly. That was done repeatedly until daylight came. Then he sent him very far away. And the ghost went off. The man ran away. He ran straight toward a river, but when he had almost reached it he heard the ghost shouting behind him. At that the man ran to the water and turned around and looked. When he saw the ghost following him the man dived into the water. He went down with the current and came up far off. He looked back and saw the ghost looking into the water right where he had dived. The ghost wanted to seize the man and was very sad because daylight had come. After remaining there for a time he went back. Then the man came out of the water and returned to his camp. When noon came he took fire with him and started directly toward the place from which the ghost had come. And the man traveled about in search of him. He peeped into an old hollow tree and saw his meat disposed all around inside of it. Then he hunted for dry dead wood, put it into the hole and set it afire. The ghost inside shouted, but his shoutings died away. Then the man went back, but he was afraid and went home. Arrived there, he related the experience to his grandmother and she gave him medicine to quiet his fear. He was somewhat sick for a long time, but finally he got well.

STRONGEST MAN IN THE WORLD

Dad's brother Nathan had the best stories about "little people". Uncle Nathan told this story about a good friend.

It had rained most of the night. The big thunder would shake the house, and then lightening flashed. Sleep came in fits to the Indian man and his wife. Finally, the storm ended and both slept again. As the sun raised its face the next morning, the skies were clear. The man was awakened by the birds' wake-up songs. He put on his clothes and went outdoors. Ah, there was an early morning rainbow in the sky. Yes, today would be a good day!

His wife was still asleep. Maybe there was time to take a little walk. As he walked along, it was easy to imagine some of the good things that she would cook for his breakfast. Ham and biscuits and coffee. While distracted, he heard a small voice, "Ho, man, you want to come see our place?" He was startled by three tiny men standing in his path. "They are too small to hurt me," he thought. His curiosity overcame the thoughts of food. He followed the little men, walking through the underbrush in a south and westerly direction.

Soon, the little men reached a small stream. The leader gathered them near the water. Their little voices sounded like many bumble bees. He gestured and talked, then turned and looked directly at the man. The leader spoke to him, "The rains last night have made the river too wide and deep for us to cross. We need your help to go home." The water may have been chest deep to the man. He didn't want to wade cold water, much less carry three little men. Instead, the man began the search for a felled tree. He returned with a sapling chewed to the ground by a beaver. It was just the right size, about six inches across. He dragged it to the edge of the stream, walked his hands up the trunk to make it stand erect. It toppled over, crashing down across the stream. The little men jumped up and down and shouted and cheered, "You are the strongest man in the World!" The man smiled. Their encouragement made him feel good. Next, the little men took up the line formation and led him safely across the "bridge". They looked like ants crossing the log. Reaching the other side of the stream, they again cried, "You are the strongest man in the World!"

This procession reached a big hill covered with trees. The leader stopped. He pointed to a hole in the side of the hill. "Ho, man, you want to go inside our house?" Even before an answer came, the men popped through the hole. Dropping to his knees, the man squeezed his head and shoulders through then struggled in. Once inside, he sat up. A good hunter learns to use his nose, especially when it's dark. What he smelled was danger! There was a heavy pungent, musky odor in the room.

In the rear of the dark hole, he could see light shining through another opening. Slowly his eyes began to adjust to the darkness. Snake! Big snake! His eyes locked on the snake, coiled, with its head in the air. Its tongue was flicking in and out as it peered into the man's eyes! Then he was aware of hissing. He didn't dare to move his head, but looked sideways. The room was filled with hundreds of snakes of all sizes. There were red and yellow and green and black snakes. Most of the big snakes were coiled and hissing at the man. Smaller snakes were entwined about others like little children playing.

The man was so frightened at the terrible sight of the snakes. He regretted following these little people. Maybe he could escape. Then his eye was attracted by the leader of the little men, waving his hand, "Stop, don't be afraid. We keep *them* here so that people won't bother us. You can see the guard snakes with rattle tails are quiet." Then, he gestured across the room to the second hole. He turned and walked with others following. "Come with us," they cried out. The little men walked through the hissing snakes as if they were nothing but a field of daisies waving in the breeze.

The man backed against the wall of the cave to keep his eye on the snakes in front of him. With his fingers touching the cold damp wall, he inched his way. Reaching the opening, he turned and leaped

headfirst through the hole. He fell to the floor of the second cave. The little men were standing near, looking him in the eye. One at a time, they would stick out their tongue at the big man and hiss—like one of the snakes. All laughed. They were making fun of him. After watching them walk through the snakes, he admired their courage. Lying on the floor, he no longer felt like the “Strongest man in the World”. His heart was still pounding. He had much to learn about courage.

As he was prostrate on the floor, they turned to talk to themselves in their little voices. The leader walked up close to his face, “Ho, man, you hungry? Have you eaten today?” He answered, “Well, yes, I would eat. What do you eat, acorns and berries?” They were talking again to themselves. The leader turned to a little warrior. The underling drew himself to full attention as if to salute, then picked his bow and arrows and left the room. The other two sat cross-legged on the floor and started a small fire. The flames danced and the smoke wisped from the room. “They” seemed to waiting for the hunter to return.

It wasn’t long until the hunter came back with the “kill” slung over his tiny shoulder. He entered the cave and threw it to the floor before the cooks. It was big yellow grasshopper with a small arrow sticking from its side. He said, “Man, I have killed a big turkey for you to eat. It will taste so good.” The cooks began to roast the grasshopper. When it was done “just right”, the head cook tore off a leg and passed it to the man, “Have you ever eaten grasshopper, even *roasted* grasshopper?” It took great courage for the man to take a small bite from the roasted leg. He was quite surprised to learn its taste *was* like wild turkey. He was hungry. It surprised him that his stomach was so full even though this grasshopper was so small—to him. The little men patiently waited and watched the man eat his fill. Then, each one ate small portions. When finished, they wiped the last trace of turkey grease from their little hands on their little bare legs. They smacked their little lips and clapped their little hands, and smiled. Once the meal was done the chattering began again. The leader stepped forward, “Man, you stay with us for a few day. We want to show you more of our ways.” The man was captivated with their courage and skills and rather disappointed with his own. Leaving meant to cross that snake pit. He was pleased to stay with them.

Three days later, he returned home. His wife remembered the rainbow she saw the morning that he had left home. He left before breakfast and returned days later, happy and so peaceful. Not hungry and not talking about where he had been.

She would not have questioned the children and she wouldn’t question him either. Breakfast was served and good luck seemed to follow them. The man was right. This had turned into a good day.

Muscogee Authors & Artisans

Section 1 - Authors

ALEXANDER POSEY (1873-1908)



Early Life – Alexander Posey was born on August 3, 1873, near Eufaula, Oklahoma. He was the oldest of twelve children. His parents were Lewis Hence Posey, who was Scots-Irish, and Nancy Phillips Posey (Creek name Pohas Harjo), who was Muscogee Creek. Posey was a Wind Clan member of Tuskegee.

Although Posey’s father was born to European-American parents, he called himself Creek. Lewis H. Posey was raised in the Creek Nation and he spoke the Muscogee language. He was a member of the Broken Arrow tribal town. When Alexander Posey was fourteen, his father only let him speak English and punished him if he spoke in his native language.

In 1896, Posey married Minnie Harris, a schoolteacher. Together they had three children, Yahola Irving, Pachina Kipling and Wynema Torrans, each with a middle name matching Posey’s favorite authors.

Career – Posey went to college, including three years at Bacone Indian University in Muskogee, Oklahoma where he studied writing. He read books by John Burroughs and Henry David Thoreau, who inspired him to write about the landscape of his childhood.

Posey worked at the *Indian Journal*, where he published poems. In 1895, he became a member of the Creek National Council. He was also the director of the Creek Orphanage. In 1901, Posey edited the journal *Eufaula Indian Journal* and received national recognition for founding the first Indian-published daily newspaper. Posey was secretary for the Sequoyah Constitutional Convention in 1906. According to the Encyclopedia of Oklahoma, he is credited with having written most of that constitution. Posey was also superintendent of the school at Wetumka mission.

Posey created a fictional person by the name of Fus Fixico, Muscogee Creek for “Hearless Bird”. Fus Fixico’s wrote letters which were published in the *Indian Journal*. He was a full blood Muscogee traditionalist. He wrote letters about his everyday life or detailed accounts that he had heard from the fictional Muscogee medicine man Hotgun. These stories are written in the Creek language.

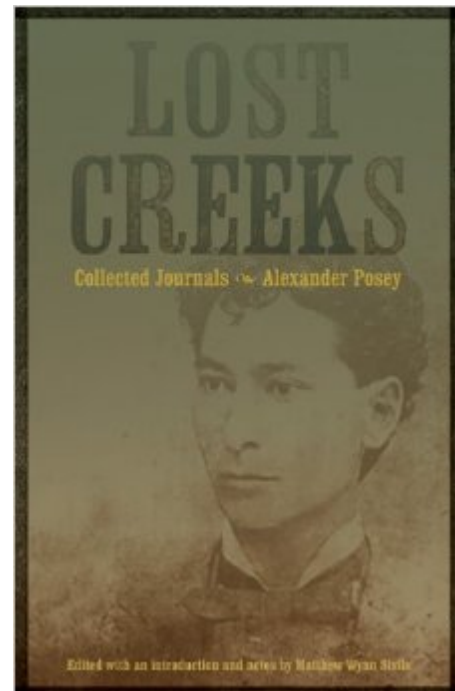
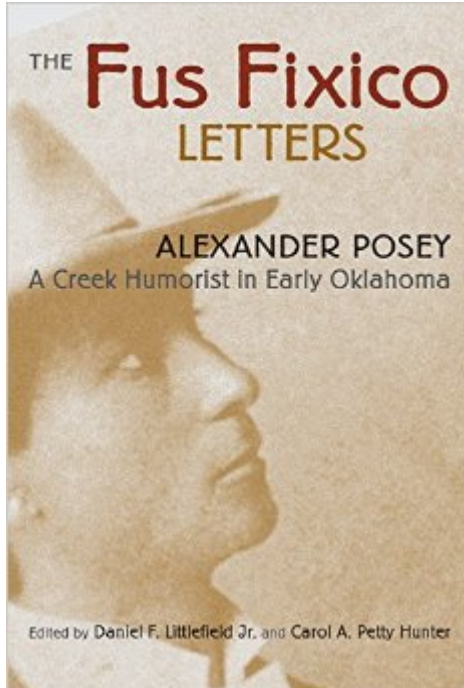
The Fus Fixico letters talk about Muscogee Nation, Indian Territory and United States politics. This was a time of big political change. The Curtis Act of 1898 destroyed tribes, paving the way for Indian Territory to become the state of Oklahoma. Experienced politicians from the Five Civilized Tribes attempted to create an indigenous-controlled State of Sequoyah, but their proposals were rejected by the US Federal Government.

Posey served as secretary for the 1905 State of Sequoyah convention. His Fus Fixico letters poked fun of the statehood debate. Various U.S. newspapers proposed printing the Fus Fixico letters

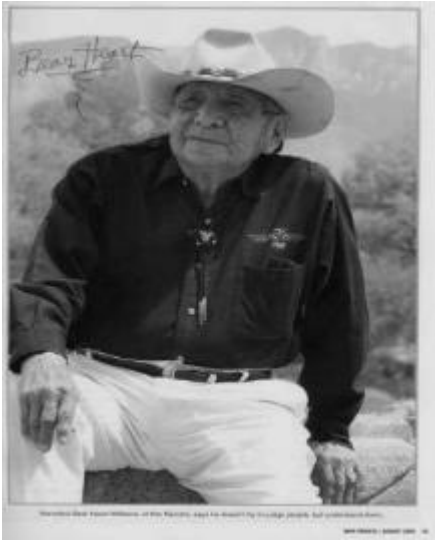
nationwide, but Posey refused. His readers were in Indian Territory, and he didn't believe a non-Native audience would understand the humor.

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http://en.wikipedia.org/wiki/Alexander_Posey



MARCELLUS "Bear Heart" WILLIAMS (1918-2008)



L. T. Amsden is a free-lance writer from Ramah. -- Photography by Steve Larese

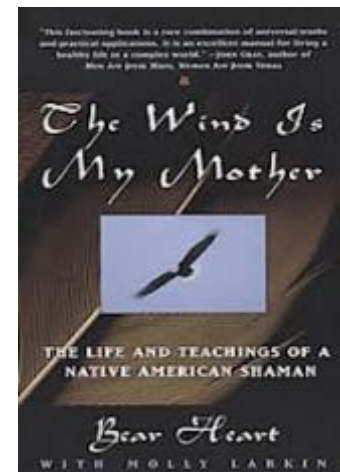
Marcellus Williams, deceased, was born in Okemah, Oklahoma into the Muscogee (Creek) Nation Tribe. He was the author of "The Wind Is My Mother", Random House, which is now published in 14 languages. One of the last traditionally trained "medicine persons", Bear Heart, who speaks in 13 native languages, was also an American Baptist Minister and holds an honorary PhD in humanities. He served for 7 years as a member of the advisory board for the Institute of Public Health- Native American and Alaskan Natives at Johns Hopkin's School of Medicine.

Significant to Bear Heart are the lives he has touched. He prayed with the firefighters at Ground Zero in New York City in November 2001, gave advice to rescue workers and their families after the Oklahoma City tragedy and once met with President Truman.

"I went into the Oval Office and we talked," Bear Heart says of his visit with Truman. "I was a Baptist minister and he was a Baptist. As we talked on many things, I noticed all the papers on his desk. I realized that when he signs those papers it is not only for himself but for all the people. I prayed to help him guide the country and work out solutions for the country as a whole. If we can stand together spiritually, we can do many wonderful things to solidify that old American spirit in which this nation was born."

"Traditionally the chief was the poorest man in the tribe. If he went on a hunt and brought back a lot of game, he gave it to widows who could not hunt for themselves. He was there to serve the people and he did it without resentment, with a sense of duty. When people lined up to eat, the chief stayed in the back and let others eat first. You don't see that today— the leadership is always the first to eat. I'm not saying we must return to the old way, but it was a way of life that supported the beliefs and respect of the people."

Perhaps the quality that makes Bear Heart especially appealing in this modern world is that he is so inclusive. He doesn't judge but tries to understand. He calls people from all ethnic backgrounds and walks of life his uncles and aunts and children and grandchildren. They are folks to whom he has no traditional relation, but they have become family. To Bear Heart we are all one family, and it's not just what he says but how he lives.



JEAN CHAUDHURI (1937-1997)

Biography taken from the Muscogee Nation News, April 2013, Sterling Cospier - MNN reporter

Ella Jean Hill-Chaudhuri or Hiyvtke (early dawn in Muscogee), a member of the Muscogee (Creek) Nation and Bear Clan, was born in 1937 and grew up in Okemah, Oklahoma. Jean Chaudhuri learned Muscogee (Creek) values from James Scott, her grandfather, who walked the Trail of Tears as a young boy. He was the only member of his family to survive the journey to new Indian Territory. "She grew up knowing the ceremonial grounds lifestyle and those old stories from James Scott", said her son Jon Chaudhuri. Other members of their family attended church, which she also found interesting.



Jean fought alongside her parents for the Indians right to elect their own officials among their people, instead of the U.S. Government choosing for them. She moved to Arizona in 1972 where she became the Executive Director of the Tucson Indian Center and Director of the Traditional Indian Alliance. The Center assisted in service programs for Native Americans in the Tucson area. She was also the founder of the first off-reservation Indian Health clinic in Tucson.

As founder and President of the Arizona Indian Women in Progress (IWP), Jean built a network of Indian women on and off the reservation that influenced issues of Native American cultural survival in education and the arts. During the 500th anniversary of Christopher Columbus, she wrote and produced a musical, "Indians Discover Christopher Columbus," a comedy about his misadventures and the welcoming spirit of the American Indian. Jean was a traditional Indian storyteller and spoke at many public meetings on the importance of Native American cultural heritage, the traditions of tribal peoples.

In 1986, she founded and co-chaired the Native American Heritage Preservation Coalition. She worked to educate community and governmental leaders about the importance of honoring the legacy of the Phoenix Indian School, where Indian children learned to read, write and adapt into American culture for 100+ years. In 1992, she and her group worked especially hard to prevent the construction of commercial buildings and high rise condos on the Indian School land. Through her leadership and the work of many others, a part of the Indian School land was preserved for public use.

Jean co-authored *A Sacred Path: the Way of the Muscogee Creeks* with her husband, Joy Chaudhuri. For her work in Tucson, in 1977 she received the American Institute of Public Service's Jefferson Medal at a ceremony in the U.S. Supreme Court Building in Washington, D.C.

Jean died in 1997 at the age of 59. In 2000, after her death, she was given the Outstanding Native American Leader Award and in 2003, the Dr. Martin Luther King Living The Dream Award.

A Sacred Path
The Way of the Muscogee Creeks



UCLA American Indian Studies Center, 2001 - History - 191 pages

A Sacred Path explains and documents Creek persistence as a people despite having been defrauded and dispossessed of their ancient homelands. The book connects the Muscogee sacred history with the land, the spirit world, the confederacy's sociopolitical organization, and its ceremonial cycle in a carefully researched and well-written single volume. It is an exploration of Muscogee Creek values and views, including concepts of nature, genesis, gender relations, religion, and history. Written from a traditional full-blood Muscogee citizen's perspective and compiled through the teachings of many traditional elders and leaders, the book is a valuable addition to the current body of literature on the tribe.

CYNTHIA LEITICH SMITH (1967 -)

Biography written by Cynthia Smith for Challenge Bowl 2014

Cynthia Leitich Smith is the bestselling author of several books for young readers, including *Jingle Dancer*, *Indian Shoes*, *Rain Is Not My Indian Name*, the *Tantalize* series and the *Feral* series.

She grew up an only child in the Kansas City area and regularly traveled during summers for extended visits with her family in Oklahoma. Her favorite childhood memories include fishing on her great-grandfather's pontoon boat. She is a member of the Muscogee (Creek) Indian Nation, which is her maternal grandfather's tribe. He was in the U.S. Air Force and passed away the year she was born, before she was born, so Cynthia came to know him through stories.



Story was important to her from a young age. She was the child who lingered at the kitchen table at family gatherings to listen while her cousins were outside playing.

Story led to reading. Between the summers of third and fourth grade, Cynthia won the summer reading contest at the Mid-Continent Public Library of Grandview, Missouri.

Reading led to writing. Cynthia wrote poetry in elementary school. She entered many school competitions but never won or even placed, though she did receive white participation ribbons. She didn't give up. In sixth grade, she had a column, *Dear Gabby*, where she gave offered advice and encouragement to her classmates.

Cynthia went on to become editor of her junior high and high school newspapers. She majored in journalism (news/editorial and public relations) at the University of Kansas and earned a law degree at The University of Michigan Law School, where she co-founded a gender-rights law journal, *The Michigan Journal of Gender and Law*, and served as president of the Native American Law Students Association.

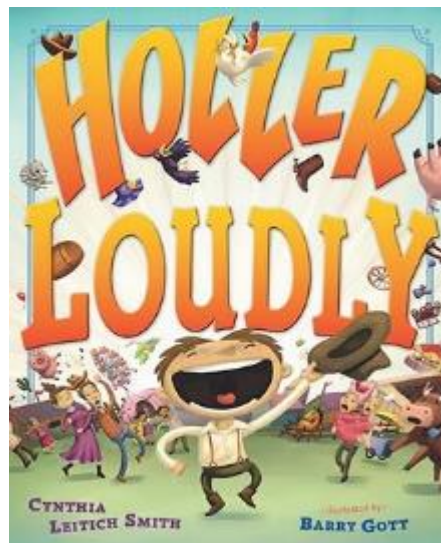
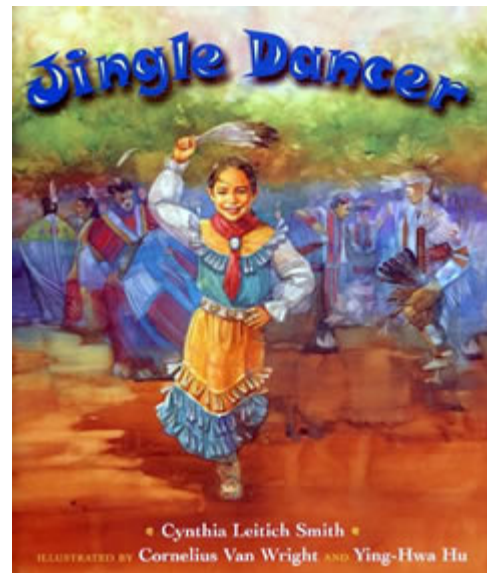
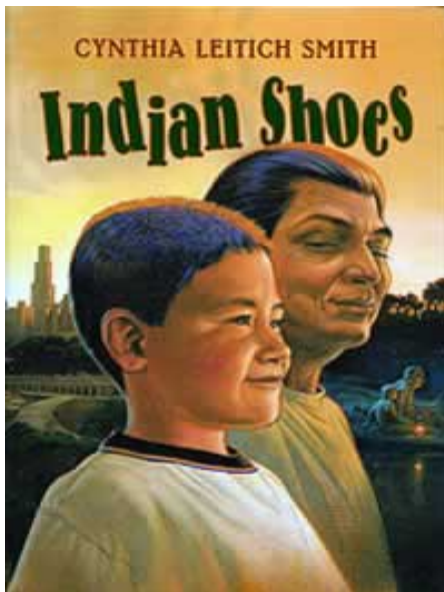
While in college and law school, Cynthia completed internships at small-town newspapers, *The Dallas Morning News*, *The Detroit Legal News*, Hallmark Cards in Kansas City, Phillip's Petroleum in Bartlesville, the Muscular Dystrophy Association in Topeka and the Legal Aid Society of Hawaii.

Her initial career goal was to become a newspaper reporter, covering court cases, and then a professor of media law at a journalism school or First Amendment law at a law school. However, after the Oklahoma City Bombing, she resigned from her clerkship at the Office of Health and Human Services in Chicago to write full-time for kids and teens.

She explains, "My family was involved in the law enforcement and medical care response to the tragedy. I was heartbroken by the losses sustained and quit my legal job shortly thereafter. I

enjoyed journalism and the law, but, reflecting on my life, neither meant as much to me as uplifting young readers. It's risky to be a fiction writer and it doesn't pay nearly as well as law or as reliably as journalism. But there is no better, more valuable audience. I have so much respect for my readers and their potential in the world."

Her first book, *Jingle Dancer*, was dedicated to her great aunt Anne (her grandfather's older sister), her third book, *Indian Shoes*, was dedicated to her grandfathers, and her second book, *Rain Is Not My Indian Name*, was dedicated to her Cousin Elizabeth, who is a citizen of the Cherokee Nation of Oklahoma. (Cynthia also is of Cherokee heritage.) Cynthia is the author of the *Tantalize* series and *Feral* series for teens. Her books are known for their humor, mid-to-southwestern settings, diverse characters, strong girl and boy characters as well as compelling intergenerational relationships. Today Cynthia makes her home in Austin, Texas; with her husband and children's author Greg Leitch Smith.



JENNIFER ELISE FOERSTER (1979 -)



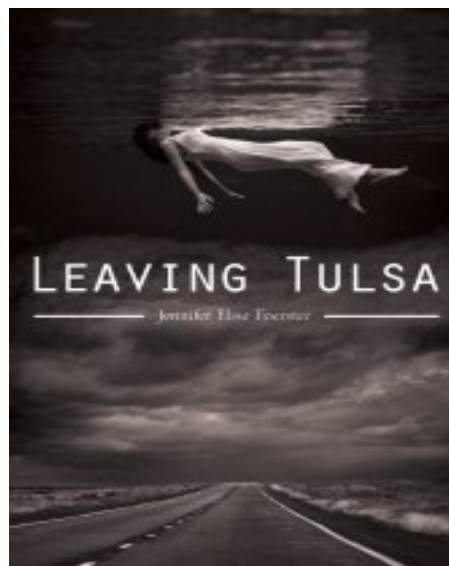
Muscogee (Creek) Nation citizen Jennifer Elise Foerster was on the shortlist for one of the world's most prestigious prizes in literature. She was a contender in the PEN Literary Awards' \$5,000 Open Book prize for her poetry anthology *Leaving Tulsa* (University of Arizona Press, 2013), given "for an exceptional book-length work of literature by an author of color published in 2013," according to the description from the PEN American Center.

Besides her Muscogee (Creek) heritage, Foerster is of Dutch and German descent. Jennifer grew up attending international schools in Europe—her father was a diplomat for the U.S. Air Force—and spending summers in Tulsa, Oklahoma, with her grandmother. The dual upbringing is reflected by and enhances her work, reviewers noted.

"Leaving Tulsa scorches the boundaries of time, place, and self as the speaker both explores and challenges her Muscogee and European heritage within a contested America," wrote the Missouri Review.

Jennifer Elise Foerster received her MFA in Writing from Vermont College of Fine Arts (July 2007) and her BFA from the Institute of American Indian Arts in Santa Fe, New Mexico (2003). She has received fellowships to attend Soul Mountain Retreat, the Naropa Summer Writing Program, the Idyllwild Summer Poetry Program, Dorland Mountain Arts Colony, and the Vermont Studio Center. From 2008-2010, Jennifer was a Wallace Stegner Fellow in Poetry at Stanford University. Jennifer now lives in San Francisco.

Jennifer's poems have been anthologized in *Sing* (University of Arizona Press 2013), *New California Writing 2011* (Heyday Press 2011), and *Turtle Island to Abya Yala* (Malinalli Press 2011).



Muscogee Authors & Artisans

Section 2 - Artists

JOAN HILL (1930 -)

Joan Hill, also known as Che-se-quah, is a Muscogee Creek-Cherokee artist. She is one of the most awarded women artist in the Native American art world.

Joan Hill was born in Muskogee, Oklahoma in 1930. Hill is descendant of Muscogee Creek and Cherokee chiefs. She was named Che-se-quah, Muscogee for “Redbird”, after her great-grandfather, Redbird Harris and her mother’s grandfather.

Hill attended Bacone College. In 1952, she received her BA degree in Education from Northeastern State University of Tahlequah, Oklahoma. In 1953, Hill took the Famous Artists Course. She was a public art teacher for four years before becoming a full-time artist.

She has received more than 290 awards from countries including Great Britain and Italy. Other honors include over 20 Grand Awards, and the Waite Phillips Artist Trophy. In addition, Hill was the winner of a prestigious mural competition at the Daybreak Star Performing Arts Center from the Seattle Arts Commission in Washington. In 1974, Hill was given the title “Master Artist” by the Five Civilized Tribes Museum in Muskogee.

Over 110 of her works are in permanent collections, including the Sequoyah National Research Center in Little Rock, Arkansas, the United States Department of the Interior Museums of the Indian Arts and Crafts Board, Washington, D.C. and the Smithsonian Museum of the American Indian, New York City. In 2000, Hill was the “Honored One” of the Red Earth Festival in Oklahoma City, Oklahoma.

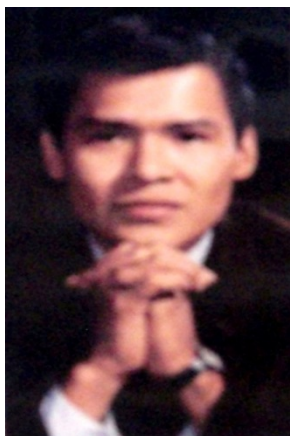
Hill is known mostly for her acrylic paintings which use colors of neutrals, oranges, reds and purples. She also works in watercolors, especially when painting landscapes and nature. “Each element of her paintings is purposeful”, writes author Susan C. Power. She mainly paints Creek and Cherokee women and frequently paints the nude figure. Hill also explores non-objective abstraction.

Hill said in 1991, “Art widens the scope of the inner and outer senses and enriches life by giving us a greater awareness of the world”.



Watercolor

JEROME TIGER (1941-1967)



Jerome Richard Tiger was a Native American painter from Oklahoma. Tiger produced hundreds of paintings from 1962 until his death in 1967.

A full blood Muscogee Creek-Seminole, Tiger's style is said to combine "spiritual vision, human understanding and technical virtuosity" but with traditional subject matter and composition. His paintings first gained recognition at the Philbrook Museum of Art.

Born in Tahlequah, Oklahoma on July 8, 1941, Tiger attended public schools in Eufaula and Muskogee, Oklahoma. English was not his first language. Dropping out of high school at the age of 16, Tiger joined the United States Navy and served in the Naval Reserve from 1958 to 1960.

In 1962, a friend encouraged Tiger to submit his paintings to the American Indian Artists Annual at the Philbrook Museum of Art in Tulsa, Oklahoma. He began to produce a number of paintings over the next several years, winning numerous awards. In 1965, the Philbrook Museum of Art displayed a solo exhibit of Tiger's art. During this time, he lived in Muskogee, Oklahoma.

Tiger was compared to Rebrandt and Francisco Goya because of his ability to draw an object or person after a short glance. He worked in oil, watercolor, tempera, casein, pencil and pen and ink.

Tiger died from a handgun accident on August 13, 1967, at the age of 26. His art can be found at the Philbrook and Gilcrease Museums in Tulsa, Oklahoma, the OSU Museum of Art in Stillwater, Oklahoma, the Five Civilized Tribes Museum in Muskogee, Oklahoma, the Woolaroc Museum near Bartlesville, Oklahoma, the Museum of New Mexico in Santa Fe, New Mexico, the Museum of the American Indian and the Bureau of Indian Affairs.

Jerome's brother Johnny Tiger, Jr. and daughter Dana Tiger, are successful artists. Jerome's other daughter, Lisa Tiger, is a prominent AIDS educator and activist as well as a motivational speaker.



Stomp Dance, 1967, Oklahoma Historical Center

DANA TIGER (1962 -)

Dana Tiger is an award winning, nationally acclaimed artist. She is a member of the Muscogee (Creek) Nation and is of Creek/Seminole/Cherokee descent. Dana was just five years old when her father, legendary artist Jerome Tiger, passed away. She turned to his art as a way to know him and that engagement, coupled with the tutelage of her uncle, renowned painter Johnny Tiger Jr., exposed Dana both to the richness of her Native American culture and to the bounty of her family's artistic tradition.

Best known for her watercolors and acrylic paintings depicting the strength and determination of Native American women, Dana's paintings now hang in galleries, universities, Native American institutions and state buildings nationwide. She has won numerous awards and art competitions including the Five Tribes Masters Art Show, the Cherokee National Holiday Art Competition and the Creek Nation Artist of the Year Award. In recognition of her accomplishments as an artist as well as an activist and community leader, Dana was inducted into the Oklahoma Women's Hall of Fame in 2001.

Dana and her husband, Donnie Blair, run the Tiger Art Gallery in Muskogee, Oklahoma, and have two children, Christie and Lisan, also gifted artists. In 2002, Dana founded the non-profit Legacy Cultural Learning Community, dedicated to nurturing Native youth via the celebration and sharing of tribal languages and culture through the arts.

<http://www.tigerartgallery.com/artist-bio/>



DAN BROOK

Muscogee-Creek Native American artist Dan Brook was born to ranch life in the Creek nation of Oklahoma. Memories of his father, a second-generation rancher and Indian cowboy, and his vivid tales of turn of the century ranch life are preserved in Brook's mind. The fellow native playmates of his childhood, the cowboys and neighboring farmers, themselves descendants of early pioneers of Indian-territory, have provided a rich tapestry of images, culture and history for the artist to draw upon. His gift was evident from early childhood. "My earliest memories are of drawing. I suppose that is true of most children, I just never stopped."

The isolation of rural ranch life provided long hours of sketching, which continues to this day, in sessions in his studio. In the fourth grade, he entered a youth art show. The judges refused to believe that he had not traced the pen and ink drawing. "My first experience with the back-handed compliment", he says with a laugh.

The artist attended Baylor University on a football scholarship, playing under legendary coach Grant Teaff. Upon graduation, Brook studied art in the old-world tradition of apprenticeship, with renowned portrait sculptor, Dr. B.N. Walker, called by some a modern-day Houdon. It was then that the artist's God-given talents were combined with the techniques of the old masters. "There is an inner power in Dan's portraiture work, like that of the Roman artists who captured senators likenesses in marble", says fellow artist David Spence. It seems only fitting that one of Brook's early commissions was a portrait of the Creek nations' great chief, Claude A. Cox (dec.), now placed in the tribal capitol. He has since done several busts of famous Native leaders.

Twenty five years later, Brook continues his exploration of sculpture, recently completing the Trail of Tears monument in Tulsa, Oklahoma. This contemporary monument is the soaring work of a virtuoso. One of the few sculptors that create in both figurative and contemporary styles, the artist is a master in bronze, terra cotta and lucite. His work has been collected in public and private sectors in the United States. His reputation has now crossed the ocean, as he has been commissioned to create works in the Middle East and Europe. "Like the ancient Creek artists, Brook prays for the "Master of Breath" to guide his hands as he begins each new piece". The artist happily lives and works in Dallas, Texas.

Dan Brook has successfully completed 18 large scale relief sculptures for Texas Christian University's new football stadium. The artwork honors the donors who made the 164 million dollar project a reality. The university acquired the collection for an undisclosed sum.

PUBLIC COMMISSIONS

- Trail of Tears Monument - Tulsa, Oklahoma
- Freedom Center Fountain - Kurdistan of Northern Iraq

- Agape Children's Home - Romania
- Allie Reynolds Commemorative Bust - Red Earth Museum
- Ten Large Reliefs, Muscogee-Creek Nation - Tulsa, Oklahoma
- Five Large Reliefs, Friends for Life Charity Headquarters - Waco, Texas
- Chief Leapford Bearskin Commemorative Bust, Wyandotte Tribal Nation - Wyandotte, Oklahoma
- Samuel Checoteah Commemorative Bust - Checoteah, Oklahoma
- Chief Claude Cox Commemorative Bust, Muscogee-Creek Tribal Capital - Okmulgee, Oklahoma
- Commemorative Bust, Counsel House Museum - Okmulgee, Oklahoma
- Woody Guthrie Monument - Okemah, Oklahoma
- Commemorative Bust, Okfuskee County Historical Society - Okemah, Oklahoma



Trail of Tears Monument marking the ending point of the Creek Nation's trail of tears journey, 18' tall x 30' in diameter. Commissioned by the Creek Nation and funded by the taxpayers of Oklahoma.



Chief Samuel Checote, Chief of the Creek Nation

Commissioned by the city of Checoteah, Oklahoma. (1 1/4 life size)

SANDY FIFE WILSON (1950 -)

I was introduced to art at a young age. My mother, Carmen Griffin Fife, was an artist and teacher. She attended the Indian Art Teachers program on the same campus I attended high school in Santa Fe, New Mexico. My grandfather carved in wood and stone. I never knew him, but his canes are still used by our deacons at Thewarle Indian Baptist Church. My father, James Fife, could draw and always made sure we had pencils, paper, and colors to work with. He also worked with metals. Mama showed me how to get clay from the pasture and prepare it for pottery making, how to fingerweave and how to paint in various media. I also learned sewing and needlework skills from her.



I attended high school at the Institute of American Indian Arts in Santa Fe, New Mexico. While there I took painting, printmaking, jewelry, and Traditional Techniques. My instructors were Neil Parsons, Fritz Scholder, Seymour Tubis, Holbrook and Josephine Wapp, all world known artists. I learned so much there about Native American culture and art. Several other students and I were chosen to demonstrate our art at the Wichita Art Museum, Wichita, Kansas. I demonstrated fingerweaving. We traveled with Allan Houser, stopping along the way to see some of his early work. Later, while teaching there, I learned to cast bronze sculptures from Allan Houser. After graduating in 1969, I was chosen along with several other alumni to exhibit and demonstrate art at Woodstock, Art and Music Festival in upstate New York. I earned my degree from NSU in art and education and taught art at Dewey Public School for two years.

When Mrs. Wapp retired from IAIA, I was asked to take her teaching position as Traditional Techniques instructor. I taught weaving, leather work, beadwork, and other traditional techniques and fashions. With our strong family ties and aging parents, we moved back to Oklahoma when we were offered teaching jobs at Chilocco Indian School. When Chilocco closed I started teaching art at Morris, OK.

My parents stressed the importance of education. I never thought of not going to college. Since retirement, I have continued my education at the College of the Muscogee Nation. I have completed classes in Shell Carving, Creek Pottery, Flute Making and Mvskoke Hymns I and II. I have also learned to make the traditional Creek cane baskets and how to split and trim river cane. I am so blessed that my fingers can move and my eyes can see, so that I am able to enjoy the making of art. While teaching art, I stressed the importance of appreciating art and enjoying doing some type of art, as a hobby or career.



Sandy Fife Wilson's twined bags with fingerwoven strap, carved shell necklaces and Creek basket.

Muscogee Authors & Artisans

Section 3 – Musicians & Actors

WILL SAMPSON (1933-1987)



Will Sampson was an American actor and artist. Sampson, a Native American Muscogee (Creek), was born in Okmulgee, Oklahoma and was an imposing 6'5" tall. He was given the Kvs-Kvna name, meaning left-handed. He was known to his family as Sonny Sampson. He began painting as a child and then met large success in the art world as an adult. His paintings and sketches of Western and traditional Native themes are distributed across the United States in the Smithsonian Institute, the Denver Art Gallery, the Gilcrease Institute, the Philbrook Art Museum in Tulsa, Oklahoma, the Creek Council House in Okmulgee, Oklahoma and in private collections.

"First of all, before he was ever anything else, he was an artist. It was his first love", stated Sampson's sister, Norma Sampson-Bible.

She said her brother became an actor by happenstance. "What he told me, he was up there in Yakima, Washington, somewhere up there in the mountains painting and drawing and coming down once in a while. He said he had a friend in town. He came down, to check his mail or something and his friend told him that they were in town casting for a movie and said they needed 'a tall, ugly Indian'. Those were his words...so my brother thought, 'Why not?' He was always one to take a gamble anyway. "So he walked to this casting office...they said the minute he walked in the door they had found their Indian. So he was the mute Indian in *One Flew Over the Cuckoo's Nest*.

"One Flew Over the Cuckoo's Nest", based on the novel by Ken Kesey, was made in 1975 after most producers had rejected its commercially unattractive plot of a mental inmate literally taking over his asylum. The film won five Academy Awards, including two for its stars, Jack Nicholson and Louise Fletcher, and critical praise for Sampson's portrayal of Chief Bromden. In the film's climax, he provides a disturbing, ultimate gesture of defiance. After his friend Randel P. McMurphy (Nicholson) undergoes a frontal lobotomy, Bromden smothers him with a pillow then dramatically pulls a giant wash basin from its concrete foundation, throws it through a barred window and escapes the asylum where he had spent years silently pushing a broom.

Sampson's other notable roles were as "Taylor the Medicine Man" in the horror film *Poltergeist II*. He had a recurring role on the TV series *Vega\$*, as Harlon Two Leaf and starred in the movies *Fish Hawk*, *The Outlaw Josey Wales*, and *Orca*. Sampson is largely credited with becoming the first

Native American Actor to break out of demeaning and stereotypical celluloid Indian roles. He was nominated for “Best Performance by a Foreign Actor” Genie award for *Fish Hawk* in 1980.

Sampson appeared in the production of *Black Elk Speaks* with the American Indian Theater Company in Tulsa, Oklahoma, where David Carradine and other Native American actors like Wes Studi and Randolph Mantooth starred in stage productions. In 1983, Sampson became a founding member of the American Indian Registry for the Performing Arts, which helped American Indian performers and technicians get work, and which pushed for cultural accuracy in scripts in the last decades of the 20th century.

After undergoing a heart and lung transplant at Houston Methodist Hospital in Houston, Texas, he died on June 3, 1987, of post-operative kidney failure and pre-operative malnutrition problems. Sampson was 53 years old. He was buried at Graves Creek Cemetery in Hitchita, Oklahoma.

His painting and sketches can be found in the book, *Beyond Cuckoo’s Nest – The Art and Life of William Sampson, Jr.*

Will Sampson, selected filmography:

- West of the Imagination (TV series)
- Firewalker
- Poltergeist II: the Other Side
- Insignificance
- Mystic Warrior (TV mini-series)
- Yellow Rose (TV series)
- Born to the Wind (TV series)
- Alcatraz: The Whole Shocking Story (TV mini-series)



Dangerous Crossing

JOY HARJO (1951 -)

Joy Harjo was born in Tulsa, Oklahoma and is a member of the Mvskoke (Creek) Nation. She has released four award-winning CD's of original music and won a Native American Music Award (NAMMY) for *Best Female Artist of the Year*. She performs nationally and internationally solo and with her band, The Arrow Dynamics.

She has appeared on HBO's *Def Poetry Jam*, in venues in every major U.S. city and internationally. Most recently she performed *We Were There When Jazz Was Invented* at the Chan Centre at UBC in Vancouver, BC, and appeared at the *San Miguel Writer's Conference* in San Miguel de Allende, Mexico. Her one-woman show, *Wings of Night Sky, Wings of Morning Light*, which features guitarist Larry Mitchell premiered in Los Angeles in 2009, with recent performances at Joe's Pub in New York City, LaJolla Playhouse as part of the Native Voices at the Autry, and the University of British Columbia.



Her seven books of poetry include such well-known titles as *How We Became Human- New and Selected Poems* and *She Had Some Horses*. Her awards include the *New Mexico Governor's Award for Excellence in the Arts*, the *Lifetime Achievement Award from the Native Writers Circle of the Americas*, and the *William Carlos Williams Award from the Poetry Society of America*. She was recently awarded *2011 Artist of the Year from the Mvskoke Women's Leadership Initiative*, and a *Rasmuson US Artists Fellowship*.



She is a founding board member of the *Native Arts and Cultures Foundation*. *Soul Talk, Song Language, Conversations with Joy Harjo* was recently released from Wesleyan University Press. *Crazy Brave*, a memoir is her newest publication from W.W. Norton, and a new album of music is being produced by the drummer/producer Barrett Martin. She is at work on a new show, commissioned by the Public Theater: *We Were There When Jazz Was Invented*, a musical story that proves southeastern indigenous tribes are part of the origins of American music. She just accepted a tenured professor position at the University of Illinois, Urbana-Champaign. She lives in the Mvskoke Nation of Oklahoma.

NELSON HARJO (1964 -)



Nelson Harjo was born in Weleetka, Oklahoma. He now lives in the Wilson community just north of Henryetta, Oklahoma. In 1982, he married Georgia Burgess and together they have two sons, Nelson and Julian and one grandson Jaice.

He is of the Muscogee (Creek) people and belongs to the Alabama Tribal Town. He is also a headman at a sweat lodge. Mr. Nelson currently serves as Chairman of the Citizenship Board for the Creek Tribe and has taught at the College of the Muscogee Nation for three years.

Mr. Harjo specializes in making Native American flutes and has taught others how to make them at several camps throughout the United States for the past fifteen years. He initially started making flutes to give to his family. Originally, the thought of selling flutes had never crossed his mind. One day he was standing by his vehicle when a stranger approached him and said "Can I buy the flute you have in your back window?" Mr. Harjo decided to sell that flute and soon word spread of a flute maker in Oklahoma.

His flutes have been sold around the world including, Germany, Sweden, Australia, France, England, Italy. He also has given many as gifts to dignitaries.

Mr. Harjo now has two recordings that are available on cd and has sold numerous copies throughout the United States and around the world. This past November he was given the honor not only to demonstrate his craft, but to play at the North American Native American Smithsonian Museum during the Muskoke Etlwv Festival. "I feel very fortunate to have played at several events, festivals, weddings, funerals, and conferences and have been privileged to have my flute music used on Creek Nation Commercials" said Nelson Harjo.

He is proud to say that he is working with his grandson Jaice to continue the tradition of flute making and gives thanks to the Creator for blessing him with the gift of flute making. It has become a big part of his life and he loves to share this gift with those who wish to participate in the art of making flutes. He can't wait to see what the Creator has in store for him in the next fifteen years.

Veterans Affairs

VETERANS AFFAIRS

Funding for the Muscogee Veteran's Affairs department and construction of the special building was approved in early 2006 with firm support from Chief A.D. Ellis and, now director, Mr. Ken Davis (Marine Veteran). The construction of the building was completed in 2007 and the Veterans Affairs Administration moved in September 1, 2007.



Marine Veterans (pictured above) in front of the pentagon-shaped Veterans Affairs building. The Marine veterans are donning vests made to fit by the Veterans Affairs. Each Muscogee veteran can receive a colored vest based on his service record.



The Muscogee (Creek) Nation Veterans vests are issued to citizens of the tribe who are retired from the military or left with an honorable discharge. Started in 2006, the Veterans Affairs office has issued more than 700 vests to date. These are the vest colors for each branch of the military;

- U.S. Coast Guard – White
- U.S. Navy – Gray
- U.S. Army – Green
- U.S. Air Force – Blue
- U.S. Marine Corps – Red

VETERANS AFFAIRS SEAL



The Words on the seal: “MUSKOGEE SULETAWVLKE ESTOFIS EKVNV HOMVN SAPAKLEARES” means “Muscogee Soldiers- Always have been – Always will be.” The words represent our soldiers who have always been there to fight not only for America but for our native people and our lands.

The 10 stars: Represent the different wars our veterans have fought in and continue to fight in today. Starting with the War of 1812 also known as the Red Stick war, Civil War, where many Creeks fought on both sides, World War I, World War II, Korea, Vietnam War, Panama, Kuwait, these wars are some of the wars that our veterans can tell many stories about and the last two are Afghanistan and Iraq, where our soldiers are currently fighting.

The Red Eagle and the Pentagon: In the center of the seal there is a Red Eagle that symbolizes our Native people. Behind the red eagle there is a pentagon that represents the Veterans Affairs building, a monument of the Muscogee Veterans and the only pentagon shaped building west of the Mississippi River.

The Crossed Weapons, the Cross and the Fire: In honor of our ancestral warriors there is the Crossed Weapons at the top center of the seal. To the left and right of the eagle is a Cross and Fire, the Cross represents the native people who follow the Christian faith and the Fire represents the native people who follow the traditional ways or the ceremonial way of life.

Note The four traditional war colors are blue, white, black and red (note the colors are on the top of the Veterans building). These colors represent the lifestyle of a warrior. They are as follows:

Blue: Back to the Creator

White: Peace

Black: Death

Red: War

BRANCHES OF THE ARMED FORCES

**United States Army**

Birth Date: June 14th, 1775

**United States Navy**

Birth Date: October 13, 1775

**United States Marine Corps**

Birth Date: November 10, 1775

**United States Coast Guard**

Birth Date: August 4, 1790

**United States Air Force**

Birth Date: September 18, 1947

MVSKOKE NATION HONOR GUARD



In 1993, a group of Mvskoke veterans formed the “Este Cate Veterans” which developed into the Mvskoke Nation Honor Guard. The Honor Guard was formally established and recognized in 1995 and consists of veterans from all branches of the military. The Mvskoke Nation Honor Guard assembles to give military honors to our veterans who have passed on without receiving proper military respect and honors. Since being established, our Honor Guard has been uninterrupted in their ability to render honors. They proudly come together in representation and honor of our tribe, our veterans and Mvskoke people. The Mvskoke Nation Honor Guard is considered the premier Honor Guard in the state of Oklahoma.



Left to right: Commander Thomas Yahola
and Vice Commander Lov Thomas

VALOROUS AWARDS

Since WWI, Commanding Officers and fellow soldiers have recognized, recommended and awarded Muscogee Warriors for their heroic actions. Individual Muscogee soldiers have distinguished themselves on the battlefield, receiving decorations ranging from the Navy/Marine Corps Achievement Medal, with "V" for valor, to the Medal of Honor. Some decorated veterans were awarded during their lifetime, while others were awarded posthumously. Some of these decorated veterans are still living today. Muscogee bravery is evident by the following medals of heroism awarded to our veterans.



Congressional Medal Of Honor



Distinguished Service Cross



Silver Star



Bronze Star With V (Valor)



U.S. Army Commendation Medal
With V (Valor)



U.S. Navy Achievement Medal
With V (Valor)



The Purple Heart – The Purple Heart was established by General George Washington at Newburgh, New York, on August 7, 1782 during the Revolutionary War. It was re-established by the President of the United States per War Department General Orders. Muscogee warriors since WWI have consistently proven their valor at the front and their Purple Hearts are evidence of their courageous sacrifice. In the Center Court of the Veteran Building as of January 1, 2014, there are 154 plaques of our tribes Purple Heart recipients since WWI, 58 of these were awarded posthumously. The freedom we have today is because of their sacrifices yesterday.

VETERANS STATUES



"Muscogee Soldiers Statue"



"Prisoners Of War Statue"



"Ernest Childers Statue"



"Muscogee Women Soldiers Statue"



"Fallen Soldiers Statue"

MEMORIAL COURTYARD

Housed within the center of the Veterans Affairs building is the Memorial Courtyard. Inside the courtyard, there are the memorial plaques honoring Muscogee warriors Killed In Action from WWI, WWII, Korea and Vietnam. Also there are plaques honoring Muscogee warriors who Died of Wounds In Action since WWII. In addition, there are plaques honoring Muscogee Purple Heart recipients since WWI.



Muscogee warriors Killed In Action in World War I & World War II



Muscogee warriors Killed In Action in Korea & Vietnam



Muscogee warriors Wounded In Action



Muscogee warriors who Died Of Wounds In Action

Notable Muscogee Veterans

ERNEST CHILDERS (1918-2005)

Ernest Childers passed away on Thursday, March 17 at the age of 87. Childers was the only member of the tribe to ever receive the Congressional Medal of Honor and only one of five Native Americans to be recognized with such distinction. Childers' heroic actions came as a young soldier in World War II. "Oklahoma has lost a genuine hero with the passing of Lt. Col. Ernest Childers," said Oklahoma Governor Brad Henry. "His life was and is a true inspiration."

Ernest Childers was born on February 1, 1918 in Broken Arrow, Oklahoma. He grew up on a farm that was part of his father's original Creek allotment. Childers grew up in a Christian home, attending church at Springtown Indian Church about ten miles north of Coweta. In high school, he attended Chilocco Indian School.

Childers, as well as other Indian students, sought ways to better themselves financially and saw joining the Oklahoma National Guard as that opportunity. The Indian boys at Chilocco had their own group, Company C, or

Charlie Company of the 45th Infantry division. 'The Fighting Thunderbirds' was the division's nickname. These Indian boys would become part of a unique fighting group. Upon the liberation of Sicily in WW II, General George S. Patton would pay them the ultimate honor. "Born at sea, baptized in blood, your fame will never die. You are one of the best, if not the best division in the history of American arms."

For conspicuous gallantry and intrepidity at the risk of life, above and beyond the call of duty in action, Second Lieutenant Ernest Childers was awarded the Medal of Honor on April 8, 1944. The young Creek boy from Oklahoma would have his life changed forever. He was sent to Washington, D.C. to meet President Franklin Delano Roosevelt. Childers described the Commander-in-Chief as pleasant and a very capable leader.

As the years passed, Childers would obtain the rank of Lieutenant Colonel. He would train young recruits for future events such as the Korean and Vietnam Wars. In 1965, Ernest Childers would retire from the military. A remarkable career had come to an end. "The American Indian has only one country, and when you're picked on, the American Indian never turns his back," Childers proudly proclaimed.



Mr. Childers early in his career



Mr. Childers' awarded medals



A statue of Second Lieutenant Ernest Childers was dedicated by the Muscogee Nation to the City of Broken Arrow for their Veterans' Park

MAMIE DIXON

Excerpts from Tulsa World article: July 04, 2007

Mamie Dixon has her own ideas about the Fourth of July. "Most people think of it as a firecrackers and picnic day," she said. Not that the 93-year-old World War II veteran minds the celebrating; she just wants everyone to remember the history behind it. "It's the day that we were free from the King of England," said Dixon, a Coweta resident. "We're lucky to have the way of life we have. I guess we are going to have to work harder to keep it."

Her first memory of the holiday was as a child in Sand Springs. "My mother took me and my sister and some friends to a park in Sand Springs," she said. Dixon doesn't recall any fireworks, but they rode carnival rides and visited a petting zoo. Dixon said it makes her sad when people dishonor the holiday or the flag. She thinks they just don't know any better.

Dixon did her part, serving in the U.S. Army from June 1943 through January 1946 at Fort Riley, Kan. "I was the first girl to leave Coweta for service," Dixon said. The daughter of Martin and Hepsey Kanard, Dixon made up her mind to serve her country and eventually earned her mom's blessing. "My father died when I was 4 and I just had mother," Dixon said. "She hated to see me go, but it was up to me."

"I got tired of hearing people tell me that I didn't have any brothers in the service. So that's one of the reasons why I went," she added.

Dixon, a Coweta resident since 1949, lived through the Great Depression. Times were better during the war, she said. People worked in factories as part of the war effort.

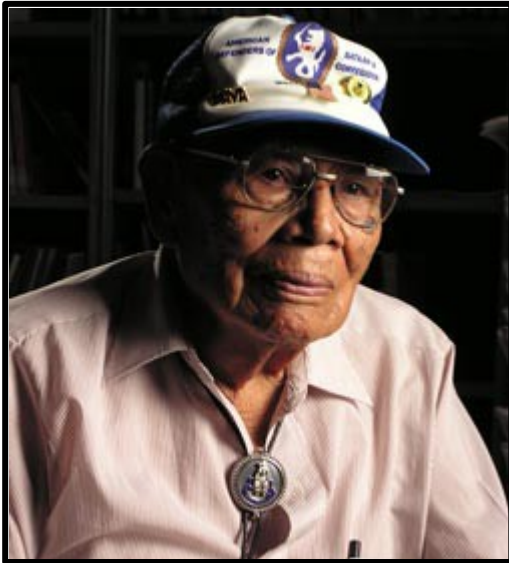
A member of what's been called "The Greatest Generation," Dixon credits life experience with building her generation's character. "They were different from the generations of today," Dixon said. "They were well disciplined and a lot of them know what being hungry was like." She also said there was no "dope" to interfere with things.

Dixon, a member of the Creek Nation tribe, attended an American Indian boarding school in Eufaula and says it prepared her for the military. The school superintendent was strict and would bring reserve officers to drill the students. "That's how I learned how to march," Dixon said.

Whether 1943 or 2007, Dixon says she would gladly serve again. "If I was young enough, I might," Dixon said. "You read about freedom being expensive. Well, it is. It's expensive in life as well as money."



PHILLIP COON (1919-2014)



Phillip W. Coon, a full-blooded Creek, was born on May 28, 1919, in Okemah, Oklahoma. He graduated from Haskell Institute in Lawrence, Kansas on May 14, 1941. On September 19, 1941, he volunteered for overseas assignment with the U.S. Army and spent the following month traveling to his first duty station. Mr. Coon arrived in Manila on October 23, 1941 where he went through rigorous Basic Training and Jungle Warfare training. Upon completion of training, he was assigned to 4th Squad, H Company, 31st Infantry Regiment as a machine gunner.

On April 11, 1942, Mr. Coon was captured by the Japanese Army and forced on the "Bataan Death March." He initially stayed at O'Donnell Prison Camp at Capas Tarlac for two months and went to Camp Cabantuan for nine months. In January 1943, he was transferred to Camp Lipa and then in September 1944 was transferred to Camp Murphy. His final journey as a POW was from September 1944 to January 1945 when the Japanese began a movement to take him and his unit out of the Philippines to Tokyo, Japan.

Mr. Coon was discharged as a Corporal from Fort Sam Houston, TX on June 24, 1946. After being discharged he entered the Job Training Corps where he earned a two year apprenticeship in welding, painting, and decorating. He graduated in 1949 from the apprenticeship program and became a union worker.

Mr. Coon retired in 1981 from the local Painters and Decorators of America Union #1895. He is active in and is a life member of the national Ex-Prisoners of War, Inc. (Korea, Pacific, and Vietnam), the American Defenders of Bataan and Corregidor, Inc., and the 31st Infantry Association. Mr. Coon is a member of the Oklahoma Haskell Alumni Association and a member of the Little Cussetah Baptist Church in Sapulpa. He attends the annual conventions of these organizations and has served as Secretary-Treasurer and Vice-Commander of the 31st Association.

Mr. Coon's awards and decorations include the American Defense Service Ribbon with one Bronze Star, an Asiatic Pacific Campaign Ribbon with two Bronze Star, the Philippine Defense Ribbon, with one Bronze Star, and a Distinguished Unit Award with two Oak Leaf Clusters. In 1979, he received the Cross of Valor from Oklahoma Veterans Commission, which is the highest award that the State gave to its war veterans.

Mr. Coon passed away Monday, June 23, 2014. He was buried at Fort Gibson National Cemetery, he was 95 years old.



OTHER NOTABLE VETERANS



Dick B. Breeding, WWI, US Army, received Distinguished Service Cross (posthumously) for killing enemy while searching for missing Army member during combat in France, May 1918.



Anna King, Korea, US Army, served as surgical nurse who landed with the invasion force at Inchon, South Korea to help and heal the wounded.



Jorene Coker (left) saw active duty at Pearl Harbor during WWII in the Women Accepted for Volunteer Emergency Services (WAVES).



Riley R. Bruner, Korea and Vietnam, US Army, was a Prisoner Of War in Korea and Wounded In Action at Korea and Vietnam.

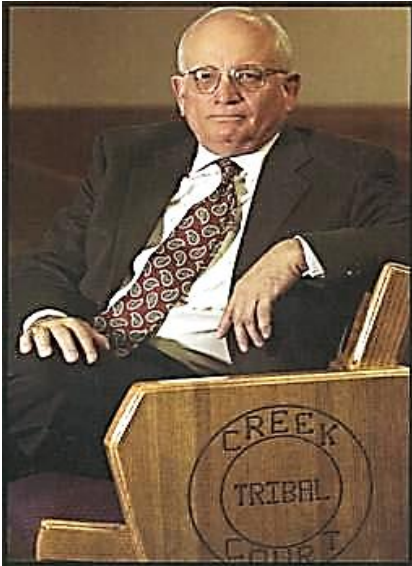


Vernon Wright, Korea, US Air Force, was shot down over North Korea and became a Prisoner Of War.



John Sloan, Vietnam, US Army is a recipient of 4 Purple Hearts.

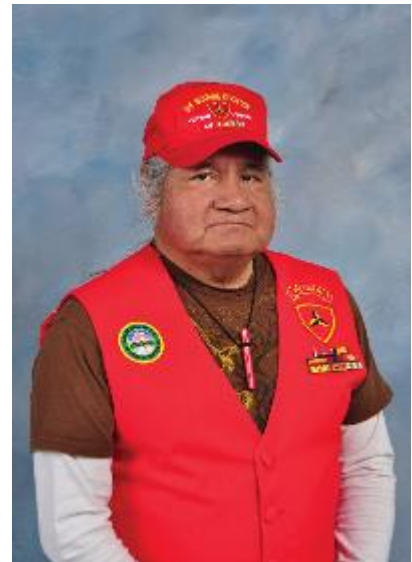
OTHER NOTABLE VETERANS



Patrick Moore saw active duty in the US Air Force from 1963 to 1967.



Bennie M. Gooden, US Marine Corps, was Wounded In Action and awarded the Silver Star.



Joe R. Taylor, US Marine Corps, was awarded the Bronze Star with V (for valor).



Stephanie M. Jefferson, US Army, was awarded the Combat Medical Badge. She is the first Muscogee woman to be awarded a signifier for actions in combat.

Notable Muscogee Women

MARTHA BERRYHILL

Excerpts Taken from Tulsa World: Article Published: July 12, 2008



Martha Berryhill was born more than a century ago on July 12, 1900. At 1½ years old, Berryhill was one of 18,712 tribal citizens to be listed as a Creek Indian on the Dawes Commission Rolls.

Berryhill, who has a street named after her in Okmulgee, holds a special place in the hearts of many Creek citizens, and for good reason. As the last original allottee, she is the only remaining human connection to the tribe's pre-statehood and tribal membership roots.

The Creek Nation bases tribal membership on the 1906 Final Dawes Roll, and each current citizen is descended from at least one person on those rolls. Many people have numbers that are special to them, Berryhill's is 9671 — her roll number.

Martha Berryhill passed away Dec.18, 2010 in Okmulgee, OK.

In **2010**, Brian Priegel, Mayor of the City of Okmulgee, Oklahoma, proclaimed July 12, 2010 as **MARTHA BERRYHILL DAY**.

Muscogee (Creek) Nation Mourns the Passing of Last Original Allottee

Excerpts taken from Muscogee (Creek) Nation website

OKMULGEE – Martha Berryhill, 110, entered into eternal rest on Saturday, December 18, 2010. She was born on July 12, 1900, in Okmulgee, Oklahoma (Indian Territory) to Reverend Harrison Logan Berryhill and Bettie Burgess Berryhill. She was a resident of Okmulgee all of her life.

Martha was the last remaining Original Allottee of the Muscogee (Creek) Nation listed on the Dawes Rolls. Martha is a strong believer in Christ and has the utmost faith in her Lord and Savior. She has always prayed daily out loud every day. She attended Newtown Methodist Church in rural Okmulgee.

MARGARET MCKANE MAULDIN

Margaret Mauldin is best known for creating a 10,000 word dictionary of the Creek language that was published by the University of Nebraska. She also co-authored several children's books and recorded Creek hymns.

Her career has included the following:

- Instructor of the Creek language at the University of Oklahoma
- Instructor of Curriculum Development at the University of Oklahoma
- Adjunct Instructor of the Creek language at the University of Oklahoma
- Workshop Leader for the Oklahoma Native Languages Association



Her awards include the following:

- 2005 – LHD-Doctor of Humane Letters from the College of William and Mary
- 2011 – MCN Council honored Margaret Mauldin with a resolution for Language Revitalization
- 2011 – Citation of Merit awarded by the Native American Caucus at the University of Oklahoma

Creek Language Instructor Remembered

Excerpts taken from the Muscogee (Creek) Nation website

Muscogee (Creek) citizen Margaret Mauldin, a Creek Language Instructor at the University of Oklahoma, passed away January 25, 2014. Mauldin worked to preserve the Mvskoke language through teaching, recording hymns and creating the Mvskoke to English dictionary “A Dictionary of Creek/Muskogee”.

Margaret Mauldin worked extensively with Jack Martin, Professor of Linguistics at the College of William and Mary, to translate and edit a collection of stories written by Creek citizens, Ernest Gouge and James Hill. Martin found the stories written by Ernest Gouge from 1915 and James Hill's stories were written in the 1930's.

After Margaret became ill, she continued to teach, often by video conferencing when she was unable to be there in person. She worked to her last day, preserving the Muscogee Creek language.

SELINA JAYNE-DORNAN

Selina was raised in Eufaula, OK and graduated in 1975. She received an Associate of Speech and Drama at Eastern Oklahoma State College and continued her education at Oklahoma State University in Speech & Theatre Education.

Selina moved to Los Angeles, CA to pursue a career in the film industry. She studied film makeup artistry at the Joe Blasco School of Makeup, while seeking acting roles. Working behind the scenes was her bread and butter while waiting for her big break. Selina feels blessed that she had the opportunity to act in several films, from small to major roles. She thrived in the makeup field winning an award for her work on "Mulholland Drive". She soon turned to producing and running a production company.



Selina returned to Oklahoma in 2003 and she opened her own business in Eufaula, a Merle Norman Cosmetic Studio. After getting the business established and hiring a manager she went to work for the Muscogee (Creek) Nation in the Executive Director's Office as an Executive Secretary.

In 2007 she won the McIntosh District MCN National Council Representative seat as the first woman representative for that district and held that seat for four years.

In 2011 Selina became the first female Mayor for the City of Eufaula.

In 2014 Selina ran for the Democratic Seat for the Oklahoma State Senate. Although she did not win, she felt it was a tremendously exciting and tiring experience, "The contacts and people I met were priceless". Immediately after the Senate race, Selina was encouraged to run for the empty MCN Second Chief seat. "Since my term as mayor was coming to an end, I wanted to return to working with Nation and took that opportunity to do so". "I enjoyed once again being able to get out to all the MCN communities and meeting with the citizens". Although she didn't win, she said "my motto is – at least I tried!"

Today, Selina is happy to be working for the Muscogee (Creek) Nation as the Public Relations Manager.

Selina is the daughter of the late Janetta Walker and is married to Jim Dornan, a letter carrier. They live in Eufaula with two faithful furry companions: Meko and Sugar. Selina has two step-children, two grandsons and one granddaughter. Selina is from the Raccoon Clan and her tribal town is Eufaula/Canadian.

PEGGY BERRYHILL

Peggy Berryhill is a producer of public radio about contemporary Native America for national audiences. Peggy has been providing a Native voice to public broadcasting and support for Native radio for over 38 years. She is known as the “First Lady of Native Radio”.

Ms. Berryhill began her career in broadcasting in 1973. She is the only Native person to work as a full-time producer at National Public Radio (NPR) in the Specialized Audience Programs Department (1978-1979).



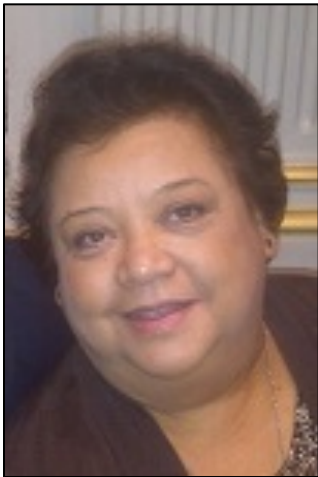
In 1997, Peggy Berryhill founded the Native Media Resource Center. The non-profit organization was formed to create content about Native Americans and to promote cross-cultural understanding. The Resource Center has worked in collaboration with the Smithsonian National Museum of the American Indian, the Corporation for Public Broadcasting, Koahnic Broadcasting Corporation, Northern California Cultural Communication, Inc. and the Native American Public Telecommunication, Inc.

She was instrumental in forming the 2001 Native Radio Summit, where discussions were held forming a group to promote and facilitate American Indian radio programming content. This summit led to the creation of The Center for Native American Public Radio.

Ms. Berryhill has produced several radio programs including, “The California Indians Radio Project”, a 13-part series; “Club Red”, a comedy show; “The Red Road to Recovery”, a discussion by members of various tribes addressing the problem of alcohol addiction. She has hosted her own radio program, “Peggy’s Place”.

Ms. Berryhill serves on the board of the Native American Resource Center, the Native Media Resource center and the National Federation of Community Broadcasters. She has received numerous awards for her work, including the American Indian Local Heroes Award in 2005 and the Bader Award, a Native Radio Honor, in 2011.

VIRGINIA THOMAS



Virginia has worked in the field of Indian Education for the past 43 years and has worked primarily in California, Alaska and Oklahoma. She is recognized throughout the Nation as an expert in the field of the Johnson-O'Malley Act and its mode of operation. She has been acknowledged by two Presidents for her service in the field of Indian Education and has provided hundreds of training workshops to both tribal leaders, school administrators, parents and students.

She is a keynote speaker with a flare of getting people motivated to make a difference within their communities. Her biggest joy is working directly with the students. Her students throughout the Nation are still in contact with her and many are following in her footsteps. It is not unusual to have former JOM students attend her workshops as a JOM Coordinator or Tribal Leader.

Virginia is most proud of founding the Muscogee Nation Challenge Bowl in 2000. Realizing there was a lack of teaching material in the schools regarding the Muscogee Nation, she formed a committee of MCN employees and community members and coordinated the first Challenge Bowl in 2000. She chaired the Committee up until 2011. Her desire was to instill a sense of cultural pride within the students, which it did, and radiated to the employees and volunteers who now assist in conducting the event. The Creek Language has always been a major portion of the Challenge Bowl and over the years the language is slowly returning with our youth.

She wrote the first Challenge Bowl guidelines, handbook and study questions then presented it before the MCN National Council seeking tribal funding of the event, which was approved. The Challenge Bowl began as an event by the Creek Nation JOM program and with the tribal funding it now belongs to the Nation. Her dream is that the Challenge Bowl will continue for generations to come and persist in making our youth proud of being Muscogee (Creek).

PERSONAL INFORMATION

Parents: Johnson and Lillian (Freeman) Thomas

Grandparents: Mack and Sarah Thomas, Theodore and Roseanna (Harjo) Freeman

Clan: Wotko: daughter of Fuswa

Education: B.A.; Elementary Teaching Certificate, Minor in Indian Studies-San Diego State University

Church: attends-Newtown Methodist, Tallahassee Methodist, Cedar Creek Baptist, Springtown Methodist, Christ United Methodist and others

Occupation: Thomas Consulting, Expertise in Johnson-O'Malley programs; Education Consultant for the National Resource Center 4 Tribes

SERVICES TO THE MUSCOGEE NATION

- 14 years as the Johnson-O'Malley manager (1999-2011)
- Founder of the Muscogee Nation Challenge Bowl (2000)
- Chair of the Muscogee Nation Challenge Bowl Committee (2000-2011)
- Muscogee Nation Scholarship Pageant Coordinator for 7 ½ years (2003-2011)
- Founder of the Muscogee Nation Revitalization Language Program
- Muscogee Nation Revitalization Language Program Manager
- Served on the Language Revitalization Committee for 8 years
- Served on the Okmulgee Community Board for 3 years

SERVICES ON THE NATIONAL LEVEL

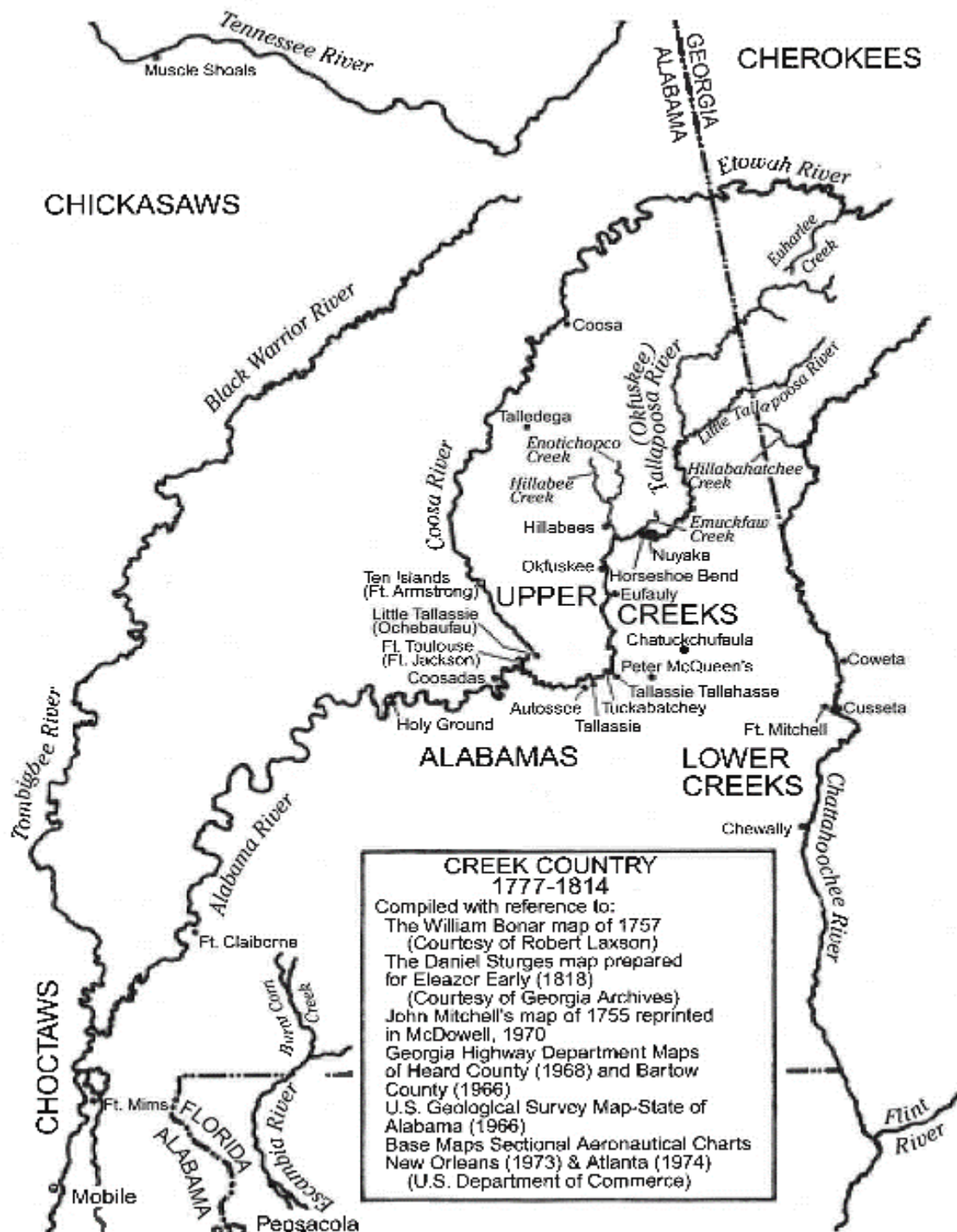
- National Johnson-O'Malley Association (NJOMA) as a founding member
- Served as the NJOMA Board President for 16 years
- Served as the first NJOMA Executive Director
- Presently serves on the National Resource Center 4 Tribes Advisory Council for issue with Indian Child Welfare
- Presidential appointment to the National Advisory Council for Indian Education through the US Department of Education appointed by President George Bush (2004-2009)
- Presidential appointment to the National Advisory Council for Indian Education through the US Department of Education appointed by President Barak Obama (2009-present)
- Served on the National Indian Education Association Board
- Co-authored the re-write of the BIA/BIE National JOM handbook

AWARDS

- Recipient of the 1st Fair Play Award for the Arctic Winter Games
- Gold Medal Holder for the World Eskimo Indian Olympics
- Recipient of the Federation of Indian Women Alice Timmons Award in Indian Education
- Recipient of the Greater Tulsa Area Indian Affairs Commission Education Award

MAPS

ORIGINAL ALABAMA CREEK TERRITORY WITH TOWNS



MUSCOGEE (CREEK) NATION JURISDICTION TODAY

MUSCOGEE (CREEK) NATION
Jurisdiction Map



Geospatial Department
Updated: 6/20/2015

MUSCOGEE (CREEK) NATION EMERGENCY RESPONSE TEAM

Muscogee (Creek) Nation Emergency Response Team



The Muscogee (Creek) Nation Emergency Response Team is made up of Creek Nation employees who volunteer their time and are trained in:

- * CPR/First Aid
- * Incident Command
- * Search and Rescue Operations
- * Swiftwater Rescue
- * Ropes Rescue
- * CERT (Community Emergency Response Team)

These members train throughout the year and deploy during emergency situations within the Creek Nation.



MCN EMERGENCY MANAGEMENT MISSION STATEMENT:

The mission of the Muscogee (Creek) Nation Office of Emergency Management is to minimize the effects of attack, technological and natural disasters upon the people of Muscogee (Creek) Nation and Oklahoma by preparing, implementing and exercising preparedness plans, assisting local government subdivisions with training for and mitigation of disasters, and by coordinating actual disaster response/recovery operations.



MUSCOGEE (CREEK) NATION DIVISION OF HEALTH HOSPITAL AND CLINICS

Creek Nation Community Hospital
309 N 14th St
Okemah, OK 74859
918-623-1424

Eufaula Indian Health Center
800 W Forrest Ave
Eufaula, OK 74432
918-689-2547

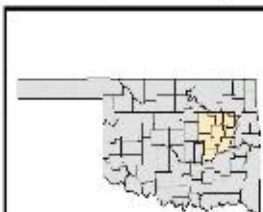
Kowale Indian Health Facility
31870 E Highway 51
Coweta, OK 74429
918-279-3200

Okmulgee Indian Health Center
1313 E 20th St
Okmulgee, OK 74447
918-758-1926

Sapulpa Indian Health Center
1125 E Cleveland Ave
Sapulpa, OK 74068
918-224-9310

Wewoka Indian Health Center
1/4 mile E of Intersection of SH270 & SH56
Wewoka, OK 74884
405-257-6282

Muscogee (Creek) Nation
Eleven County
Tribal Jurisdictional Boundary



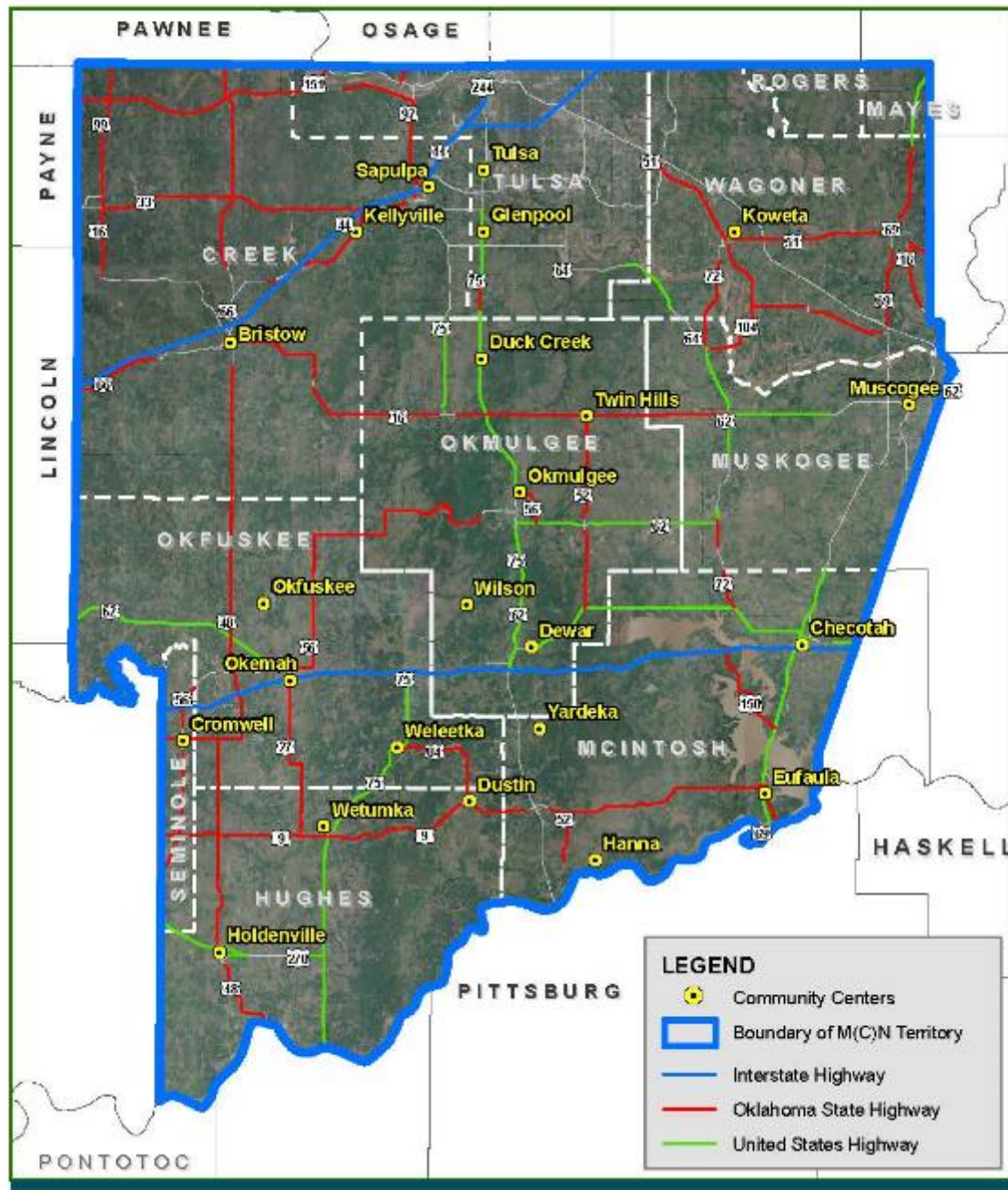
Muscogee (Creek) Nation

Division of Health

Hospital and Clinics



Map by Geographic and Environmental Services Department 2016

MUSCOGEE (CREEK) NATION COMMUNITY CENTERS

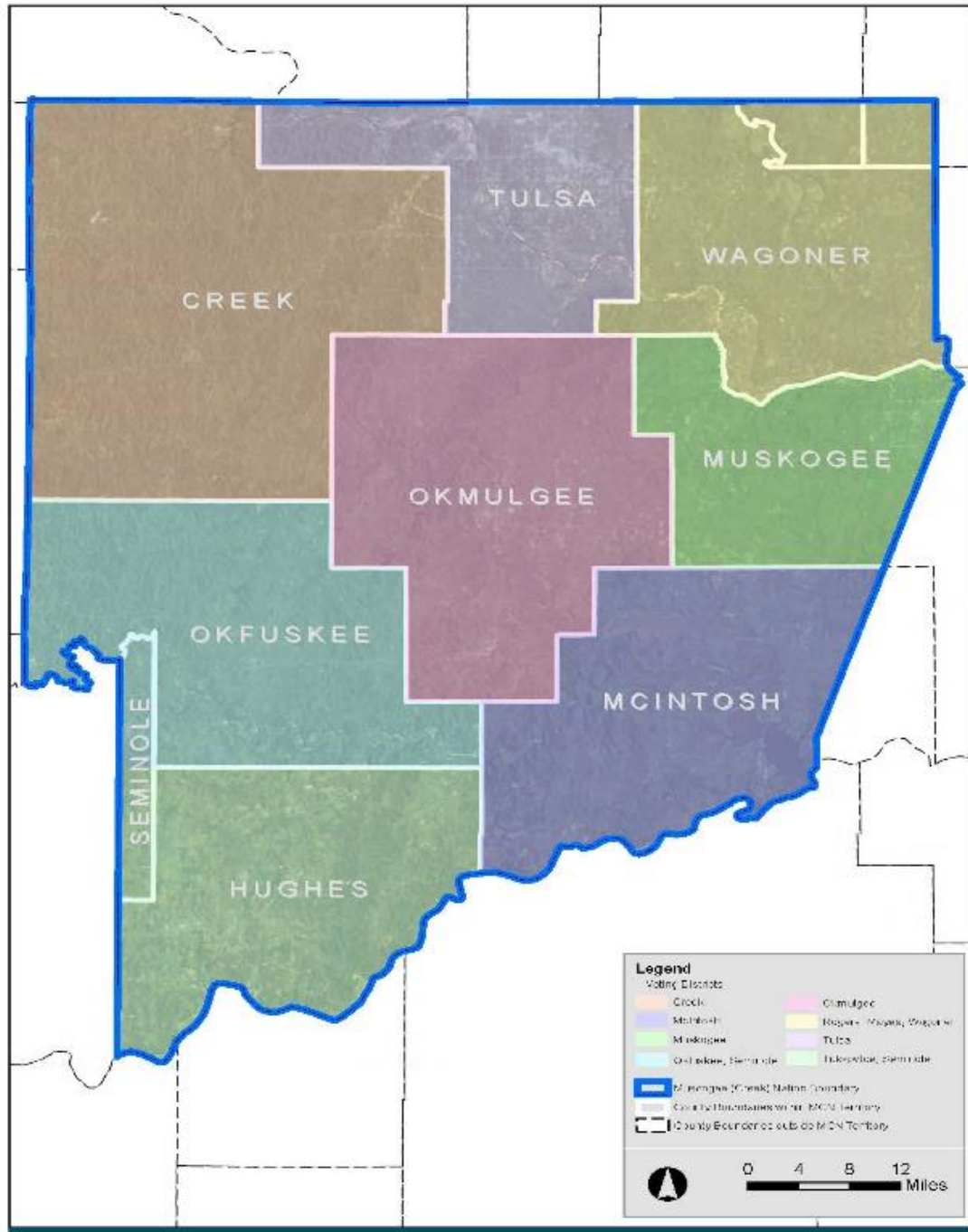
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**Muscogee (Creek) Nation
Community Centers**

Source:
Base map: 2005 NAD Orthophotography
M(C)N Boundary: Digitized from USGS Topo
County Boundaries: G.U. Data for Spatial Analysis, TIGER

**Muscogee (Creek) Nation
Geospatial Department**

M(C)N has 24 Chartered Communities within its territory. 22 have Community Centers. There is also a MCN Community in Oklahoma City, Oklahoma (not shown).

MUSCOGEE (CREEK) NATION VOTING DISTRICTS

Muscogee (Creek) Nation
Voting Districts

Mvskoke Language

English	Mvskoke	Phonetics
1. How are you?	Estonko?	(is-stone-go)
2. Purple	Pvrko Ome	(buth-ko o-me)
3. Basketball	Pokko Rakko	(bok-go thock-go)
4. Money	Toknawv	(dok-naw-wah)
5. Flute	Fehpv	(fih-buh)
6. Tomato	Tomatv	(doe-ma-da)
7. Apple	Svtv Rakko	(suh-duh thock-go)
8. Standup	Ahuervs	(ah-whe-thus)
9. Turtle	Locv	(low-juh)
10. Basket	Svmpv	(sum-buh)
11. Pink	Cate Ome	(ja-de oh-me)
12. Gray	Sopak Hvtke	(so-bock hut-key)
13. Broom	Spaskv	(spa-ska)
14. Bush	Eto Pokhuce	(e-do bok-huh-gee)
15. Brown	Oklane	(oak-lawn-ne)
16. Chair	Okliketv	(oak-lay-key-duh)
17. Jump	Taskvs	(das-gus)
18. Run	Letkvs	(let-gus)
19. Cry	Hvkihke	(ha-kay kee)
20. Cat	Pose	(boh-see)
21. Leaf	Towese	(do-we-se)
22. Tree	Eto	(e-doe)
23. Tire	Sencvllv	(sin-jul-la)
24. Cabbage	Setapho	(se-dop-ho)
25. Corn	Vce	(uh-gee)
26. Goat	Cowatv	(jo-wa-da)
27. Mailbox	Cokv Hute	(jo-ka who-de)
28. Newspaper	Cokv Tvlvme	(jo-ka da-la-me)
29. Corn drink	Osafke	(oh-sof-key)
30. Rabbit	Cufe	(jo-fe)
31. Watermelon	Cvstvl	(jus-da-lee)
32. Dress	Honnv	(hon-na)
33. To eat	Hompelv	(home-be-da)
34. Hammer	Svtokuce	(sa-doh-koh-gee)
35. Salt	Okcvnwv	(oak-jun-wa)
36. Wild onion	Tafvmpuce	(da-fum-bo-ge)
37. Pants	Hvtekpikv	(huh-dik-bay-guh)

38. Peach	Pvkanv	(ba-gaw-nuh)
39. Soap	Kvpe	(kuh-be)
40. Airplane	Perro Tvmkv	(bith-tho dum-guh)
41. Mad	Cvpakke	(ja-bak-kee)
42. Bacon	Tosenv	(doe-see-nah)
43. Bean	Tvlako	(da-la-go)
44. Bowl	Avtehk	(uh-de-kuh)
45. Ball	Pokko	(bok-go)
46. Parched corn drink	Apvske	(ah-bus-kee)
47. The ball is red	Pokko Cate Tos	(bok-go ja-de dos)
48. The tree is tall	Eto Mahe Tos	(e-doe ma-he dos)
49. The pants are black	Hvtekpikv Lvslvte Tos	(huh-dik-bay-guh lus-luh-de dos)
50. The apple is red	Svtv Rakko Cate Tos	(suh-duh thock-go ja-de dos)
51. The dog is white	Efv Hvtke Tos	(e-fa hut-key dos)
52. The cat is black	Pose Lvste Tos	(bow-see lust-de dos)
53. The cabbage is good	Setapho Here Tos	(se-dap-ho he-thee dos)
54. The coat is brown	Kapv Oklane Tos	(ka-ba oak-la-ne dos)
55. I like pumpkin	Cvse Ceyace Tos	(juh-see jay-ya-ge dos)
56. Do you like corn?	Vce Ceyace Towv	(ah-ge gee-ya-ge do-wah)
57. The cow is red	Wakv Cate Tos	(wah-guh ja-de dos)
58. Apple is good	Svtv Rakko Here Tos	(suh-duh thock-go he-thee dos)
59. The bean is white	Tvlako Hvtke Tos	(da-la-go hut-key dos)
60. The wild onion is green	Tafvmpuce Lane Tos	(da-fum-bo-ge lawn-ne dos)
61. The wheel is round	Sencullv Polokse Tos	(sin-jull-lah bo-lok-se dos)
62. The goat is eating	Cowatv Hompe Tos	(jo-wa-da home-be dos)
63. The horse is brown	Rvkko Oklane Tos	(thock-go oak-lawn-nee dos)
64. The egg is white	Custake Hvtke Tos	(jus-da-key hut-key dos)
65. The coffee is hot	Kafe Hiye Tos	(gaw-fe hay-ye dos)
66. The tea is cold	Vsse Kvsvppe Tos	(uh-se ka-sup-be dos)
67. The grass is tall	Pvhe Mahe Tos	(buh-he ma-he dos)
68. The river is deep	Hvtce Sufke Tos	(hut-chee soof-ke dos)
69. The sun is hot	Hvse Hiye Tos	(huh-se ha-ye dos)
70. The sky is blue	Svtv Holatte Tos	(suh-duh hoe-lot-de dos)
71. The boy is happy	Cepane Afvcke Tos	(gee-bonnie ah-fuch-key dos)
72. Do you want to sit?	Liketv Ceyacvte?	(lay-key-dah ge-ya-ge-de)
73. I like to jump	Taskete Cvyace Tos	(das-key-dah jay-ya-ge dos)
74. The bear is long	Nokose Cvpke Tos	(no-go-see jup-ke dos)

75. I like to eat	Hompelv Cvyace Tos	(home-be-da ja-ya-ge dos)
76. Let's go	Vhoyvkes	(uh-hoy-yuh-geese)
77. The cow is eating	Wakv Hompe Tos	(wah-guh home-be dos)
78. The chair is red	Ohliketv Cate Tos	(oh-lay-key-duh ja-de dos)
79. The car is fast	Atvme Pufne Tos	(ah-duh-me buf-ne dos)
80. The train is long	Metke Letke Cupke Tos	(meet-key let-kuh jup-key dos)
81. The bird is red	Fuswv Cate Tos	(fus-wa ja-de dos)
82. The girl is mad	Hoktuve Cvpvkke Tos	(hok-doe-gee juh-bak-key dos)
83. Very good	Here Mahe	(he-thee ma-he)
84. The dog is black	Efv Lvste Tos	(e-fuh lust-dee dos)
85. You stop	Fekhonnvs	(fick-hon-nus)
86. This is a turtle	Heyv Locv Tos	(he-ya low-juh dos)
87. You be quite	Cvyayvket	(ja-ya-ya-get)
88. Have a seat	Likepvs	(lay-key-bus)
89. I am a boy	Cepane Towis	(gee-bonnie doh-as)
90. I am a girl	Hoktuve Towis	(hok-doe-gee doh-ways)
91. Strawberry is red	Kepalv Cate Tos	(key-ball-la ja-de dos)
92. The cat is running	Pose Letke Tos	(bo-se let-ke dos)
93. The corn is yellow	Vce Lane Tos	(uh-gee lawn-ne dos)
94. The boy is walking	Cepane Yvkvpe Tos	(gee-bonnie ya-ka-be dos)
95. Hurry up	Lvpecicvs	(luh-be-jay-jus)
96. The girl is crying	Hoktuve Hvkihke Tos	(hok-doe-gee huh-gay-key dos)

Muscogee (Creek) Nation Departments



The College of the Muscogee Nation

MVSKOKE ETVLWV NAKCOKVMVHAKV SVHVLWECVT

Academic Achievement. Native Values.

www.mvsktc.org

2170 Raven Circle
PO Box 917
Okmulgee, OK 74447
(918) 549-2800

General Information

Mission Statement

The College of the Muscogee Nation is the institution of higher education for the Muscogee (Creek) Nation emphasizing native culture, values, language and self-determination. The College provides a positive learning environment for tribal and non-tribal students as citizens of a tribal and global society supported by teaching excellence and offers exemplary academic programs that meet student, tribal, and societal needs. Through instructional quality and visionary leadership, the College of the Muscogee Nation encourages lifelong learners, for personal growth, professional development, and intellectual advancement.

Cultural Context

The College of the Muscogee Nation tradition is founded in Muscogee language and culture passed to us by our elders. On our campus all are free to speak Native languages, share culture and participate in traditions. Vrakkeuckv (Respect) is cultivated. Muscogee ways are interwoven into the curriculum by honoring generations past while teaching and learning in the present to build our tribal nation for generations to come. Academic quality is very much a part of the College of the Muscogee Nation learning outcomes.

Vision Statement

The College of the Muscogee Nation fosters the spirit of enthusiasm for learning, identity embedded in culture, and appreciation for tradition. This will serve our students well into the future enhancing greater participation within the tribal, local, and global communities.

Core Values

The College of the Muscogee Nation is committed to core values inherited from our tribal elders and the following we hold true:

VRAKKUECKV (RESPECT): We value our Native culture, language and community, honoring the rights and dignity of all people;

FVTCETV (INTEGRITY): We are fair, honest and accountable for our actions;

MECVLKE (RESPONSIBILITY): We are loyal, reliable, and diligent in all tasks;

EYASKETV (HUMILITY): We are kind, concerned for the well-being of others and embrace equality;

HOPORENKV (WISDOM): We gain insight from scholarly learning and the knowledge and experience of our elders.

Goals

The following established goals consistent with the Mission, Vision Statement, and Core Values will guide the College of the Muscogee Nation in the present and into the future. These goals will enable us to:

1. Offer academic degree programs that are unique and reflect Mvskoke culture, history and language.
2. Create educational opportunities that are accessible to the Native community and tribal members.
3. Provide co-curricular activities that respect tribal traditions and culture.
4. Develop quality educational programs that give students a scholastic foundation to pursue higher academic degrees or to achieve their career objectives.
5. Maintain a focused learning environment in a safe and secure camp.

History of the College

The College of the Muscogee Nation (CMN) is a tribal college created September 1, 2004 by the Muscogee Nation Council and signed into law by the Principal Chief. The law provided legislation to charter the institution and established a board of regents. Prior to the tribal college offering its first classes in the fall trimester of 2004, the National Council passed a resolution expressing support for the CMN with the cooperation of the Oklahoma State University system. An institutional charter was drafted and by-laws were adopted as the organic documents to organize the college governance and administration. While continued support has always been expressed by tribal officials for higher education, this institution is the first college for the Muscogee Nation.

Logo

The CMN logo features a pre-Columbian symbol found on pottery chards in Muscogee ancestral grounds that symbolizes two raven heads. Ravens traditionally represented a catalyst of change with the ability to transform and resurrect--the raven brought light to the earth. The raven is also symbol of knowledge. Traditionally, the symbol represents unity and strength. The logo's perimeter represents the circle of life, community, family, the earth and the universe. It is reflective of CMN's objective to preserve the past and to cultivate the futures of our students.

Degrees offered**Degrees Awarded**

Associate in Applied Science in Police Science
Associate in Applied Science in Gaming
Associate of Arts in Native American Studies
Associate of Science in Tribal Services

Certificates Awarded

Certificate in Gaming
Certificate in Mvskoke Language

Student Life

Student activities offer those individuals who desire campus community involvement an opportunity to meet and socialize with other students as well as members of recognized student organizations. Student Affairs oversees the annual Fall Fest, Native American Heritage Month events, co-curricular activities, and special events. The Student Affairs office provides services and resources for recognized student organizations. CMN's student organizations include the American Indian Science and Engineering Society (AISES), Student Housing Organization (SHO), Student Senate, and Tribal Leaders Circle (TLC). The student organizations emphasize native culture, respect, and community service and provides the CMN campus with further opportunity to interact socially as well as provide an outlet to obtain leadership skills. Each organization holds regular meetings throughout the trimesters to plan and conduct activities, community service, and fundraisers. For more information please visit the Student Success Center.

A Message from Our President



Hensci,

Welcome to the College of the Muscogee Nation (CMN). Located in the heart of the Muscogee (Creek) Nation and minutes from the capital complex, CMN offers quality education and traditional Muscogee values. Our Associate in Science and Associate in Applied Science degrees offer theoretical and practical learning to help any graduate find a brighter future and take advantage of career opportunities.

Our beautiful 25-acre campus houses a 22,000 square foot educational and administrative facility featuring an array of Muscogee designs, Smart Board equipped classrooms, computer lab, library center, faculty offices, and a student commons area. Our student housing consists of 16 two-bedroom units, including telephone, cable, and Internet; accommodating 64 students. Also, construction has been completed on the Student Center, which includes a larger library, bookstore, fitness center, cafeteria, science lab, additional classrooms, and seminar space.

We are committed to the success of our students, our citizens, and our nation. A variety of scholarship opportunities are available and we have friendly, professional advisors on hand to help you with the admissions and enrollment process. Our faculty exhibits academic integrity by providing real-world training. In addition, we are a member of the American Indian Higher Education Consortium.

The college was established to serve Muscogee citizens and other tribal members utilizing the history, government, language, and culture of the Muscogee people. Education has always been a significant part of the Muscogee (Creek) Nation history. Principal Chief George Tiger and the National Council, as well as prior administrations, have supported CMN through legislation signifying that education and the tribal college are a priority for the Muscogee people.

As President, I look forward to meeting you and assisting you in your pursuit of a brighter future. It is my privilege to offer this catalog to you as your guide to success at CMN. If you have questions or want more information about CMN, please call us at (918) 549-2800 or visit our campus located at 2170 Raven Circle, just off Loop 56 in Okmulgee, OK.

This is a very exciting time for our students, staff, faculty, and Regents as we expand our campus and services for students. We hope you find a bright future with us. We appreciate your interest in the College of the Muscogee Nation.

Mvto! (Thank You!)

Robert Bible,

President

Board of Regents

Mike Flud, M.Ed., M.S.
Chair

Dr. C. Blue Clark, Ph.D.
Vice Chair

Sharon Mouss, M.S.
Secretary

Ramona Mason, B.S.
Member

Pandee Ramirez, J.D.
Member



Board of Regents The CMN Board of Regents is a board of five members created by tribal law and appointed by the Principal Chief and confirmed by the National Council. The Board issues degrees, determines curricula and courses of study and establishes student fees. In addition, the Muscogee (Creek) Nation allocates funds to the institution for operation and maintenance from tribal appropriations and other funds which are made to the board.

Lighthorse Tribal Police



The Muscogee (Creek) Nation Lighthorse Tribal Department is comprised of 47 employees.

Individuals assigned to the Patrol Division comprise the uniformed officers who primarily patrol the Muscogee (Creek) Nation in marked police cruisers. Patrol officers are responsible for, but not limited to, include:

- Enforcing tribal and state laws, and federal statutes
- Preserving the public peace
- Preventing, detecting, and investigating crimes
- Protecting lives, property, and individual rights
- Apprehending and prosecuting offenders



Explorer Program

The Muscogee (Creek) Nation Lighthorse Tribal Police Department is proud to be the first Tribal Police Exploring Post in the state of Oklahoma, as well as just one of the few in the United States. Law Enforcement Exploring is a program created by the Boys Scouts of America, for young people, boys and girls, with an interest in law enforcement as a possible career. The program is designed to give those that join a hands-on experience in law enforcement. The program is also a way to get young people involved in their communities through the community service that the post takes part in; this also shows the communities that the youth do care about their community.

Character Building

Although character development is primarily a parent's responsibility, it is also contributed to by the law enforcement. The explorer who wears the uniform or insignia that identifies him/her as being associated with the Muscogee (Creek) Nation Lighthorse Police Department is held to a far more rigid standard of conduct than his/her peers. Explorers are judged by the law enforcement personnel and quickly learn that only the highest standard of conduct is acceptable.

Leadership Development

Through their experience, Explorers learn and practice leadership skills similar to law enforcement personnel. Those Explorers in leadership positions within the explorer post learn the realities of being responsible for all subordinates' achievements and short falls.

"Lighthorse Explorer Post 106, Founded in 2003, is committed to the education and enforcement of Muscogee (Creek) Nation laws and cultural traditions. As responsible citizens of our communities, we will promote good leadership skills, healthy lifestyles and strive to be positive examples to our peers, families and tribal nations."



WE ARE THE LAW ENFORCEMENT EXPLORER POST OF THE MUSCOGEE (CREEK) NATION TRIBAL POLICE. HELPING TO EDUCATE YOUNG ADULTS INTERESTED IN A CAREER IN LAW ENFORCEMENT WHILE PRESERVING OUR HERITAGE IN THEIR YOUTH.

Through the Law Enforcement Explorers Program, the Lighthorse helps teens and young adults learn about law enforcement and careers in the field.

The program is open to people ages 14-20. It focuses on six areas:

- | | | |
|-----------|--------------|-----------|
| ◆ Career | ◆ Leadership | ◆ Fitness |
| ◆ Service | ◆ Social | ◆ Outdoor |



Mvskoke Nation Youth Services

The Mvskoke Nation Youth Services (MNYS) program was created in October 2014. It is a result of the 2014 Strategic Planning session. Citizens of the Muscogee (Creek) Nation ages 12-24 are eligible to participate in services.

Vision Statement:

Engage Mvskoke youth in organized activities that will contribute to the community and tribal community; and help them enhance their interest, skills, and abilities into their adulthood.

Mission Statement:

Empowering Mvskoke youth by connecting to culture, community and resources.

Program Goals:

Empower Mvskoke Youth	Sustain the Mvskoke Way of Life
Connect Youth to Existing Resources	Promote Existing Health Programs
Identify Gaps in Services	Build Civic Awareness
Recruit & Train Youth Advocates	Encourage Positive Relationships

Program Values:

- **Youth Voice**-the ideas, opinions, involvement, and initiative of people considered to be “young”.
- **Collaboration**-a joint effort of multiple individuals or work groups to accomplish a task or project.
- **Youth Empowerment**-is an attitudinal, structural, and cultural process whereby young people gain the ability, authority, and agency to make decisions and implement change in their own lives and the lives of other people, including **youth** and adults.
- **Youth Service**-the involvement of young people in providing services to the Mvskoke Nation and their communities.
- **Youth Advocacy**-to provide support to young people in all areas that affect them, be it education, housing, employment, unemployment, health, social security, recreation and human relationships.

In this first of the program, MNYS has focused on providing life skills, awareness projects and providing opportunities for youth to be involved in their communities through service learning. Two major focuses of the MNYS since its creation has been focusing on the issue of teen pregnancy prevention and developing the Mvskoke Nation Youth Council. With regards to teen pregnancy prevention, MNYS has been working with Planned Parenthood of the Heartland on

the *I'm Committed* curriculum. *I'm Committed* focuses on helping young people to create a Reproductive Life Plan which is a set of personal goals and helps them to understand how pregnancy and parenting will affect those life goals. MNYS will use *I'm Committed* as its first ongoing training.

The Mvskoke Nation Youth Council (MNYC) was officially formed on June 20, 2015 after several months of planning by youth. The group is made up of Muscogee (Creek) Nation citizens ages 12-24. The mission of the MNYC is:

- To empower Mvskoke Youth by listening and taking action.
- To enhance our voice by promoting positive changes and informed decisions.
- To affect all generations and sustain the Mvskoke way of life.

The MNYC will focus on personal and peer advocacy, creating and participating in service learning projects, and keeping the Mvskoke customs and traditions alive and active. The MNYC meets the second Saturday of each month at 10:00 am at the Mound building on the Muscogee (Creek) Nation complex in Okmulgee, OK.



The Mvskoke Nation Youth Council



Mission Statement

The Department of Education and Training provides support and direction to the management of comprehensive educational programs which results in quality educational opportunities for Muscogee (Creek) people from early childhood through college. To help better serve the students, we are partnered with several local and surrounding universities and colleges.

The Department of Education and Training consists of the following programs: Employment and Training, Eufaula Dormitory, Head Start, Higher Education, Higher Education Scholarship Foundation, Johnson O'Malley, MCN Literacy Program, Mvskoke Language Program, Yuchi Language Program, Reintegration and TERO.

Available Assistance

Our department not only assists in ensuring quality programs but administers two grant programs for students' academic, as well as, extra-curricular needs. The department's goal is to help propel our students to where they need and want to be. These two grants were created to assist with that goal.

1. Special Academic/Extra Curricular Activities Program

Designed to address the needs Muscogee (Creek) students who have exhausted all other funding sources to meet their need and who are not receiving any type of financial assistance from any other tribal education program for this specific need. The grant will assist eligible students with approved need one time, that may range up to a maximum of \$500 based on financial need for special academic & school related extra-curricular activities.

2. Post-Graduate Education Scholarship Program

Will provide financial assistance to MCN citizens pursuing careers that require advanced degree or certifications. The program is designed to pay for costs that are not covered by standard scholarship programs and financial aid. The funds will be used to pay for preparatory courses and examinations for the Law School Admission Test (LSAT), Graduate Record Examination (GRE), Medical College Admission Test (MCAT), Dental Admissions Test (DAT), the Graduate Management Admission Test (GMAT), the Engineer in Training Test (EIT), the Professional Engineer (PE) Test, the Uniform Certified Public Accountant (CPA) Examination, the Oklahoma General Education Test (OGET), the Oklahoma Subject Area Tests (OSAT), the Oklahoma Professional Teaching Exam (OPTE), National Board Certification for Teachers, Certified Financial Planner (CFP) Examination, Pre-Certification Educational Requirements for the CFP and miscellaneous professional certification/entrance tests as approved by the Secretary of Education and Training. In addition for all admission/application fees, Bar Review Courses, Bar Examinations and other miscellaneous graduate school education expenses of Muscogee (Creek) citizens.



Mission Statement

The Higher Education program will encourage scholastic achievement by promoting and supporting quality academic opportunities by providing financial assistance to members of the Muscogee (Creek) Nation in pursuing an undergraduate and post-graduate college level education. We will ensure the needs of our Creek students are addressed by providing academic, financial, and career counseling from our dedicated and experienced staff.

Undergraduate Grants - the Higher Education administers three (3) grant programs for students pursuing an Associate's or Bachelor's Degree from an accredited college or university. Only NEW APPLICANTS are required to complete an application. If you are currently receiving funding from the Higher Education program you are not required to complete an application each semester. Continuing students need to submit their official transcript from the semester in which they were funded, as well as a class schedule for the upcoming semester to stay eligible for the program.

1. **Tribal Funds Grant** - will be awarded to enrolled citizens of the MCN attending an accredited college or university with no blood minimum quantity required. Funding for this grant does not require Pell-eligibility. Undergraduate students are eligible for this grant. The award amount will be determined by the number of hours in which student is enrolled up to a maximum of 18 hours. Award rate = \$125.00 per credit hour.
2. **Creek Nation of Oklahoma Scholarship Grant (BIA Grant)** - The MCN Higher Education Program will expend funds through self-governance to award educational grants to our tribal citizens, with no minimum blood quantum required, attending accredited institutions of higher learning. Funding for this grant is limited to Pell-eligible undergraduate students only.
3. **Tribal Incentive Grant** - will award citizens of the Muscogee Nation who meet the grade point requirements at an accredited school. Students attending college with a GPA of 3.0 or better during the semester are able to apply for this program.

Post Graduate Program – Established to provide financial aid opportunities for members of the Muscogee (Creek) Nation to further their education beyond a bachelor's degree for a first time Masters' Degree. The award amount is determined by the number of hours in which the student is enrolled up to a maximum of 9 hours. The award rate = \$250 per credit hour.

Doctoral Degree Program – New students will be required to complete an application to determine eligibility. After eligibility is determined, awards will be completed upon review of the needs analysis that is finalized by the university. The awards will be sent directly to the school to use towards tuition, books, and fees as determined through the needs analysis.

Emergency Scholarship Fund – Established to provide assistance to Muscogee Creek Higher Education students to pay for debt that is preventing their effort to complete their education. If approved, students will be eligible for a one-time award up to a maximum of \$5,000 per student for supplemental financial assistance depending on the need and availability of funds.

Graduate Stole – The Higher Education office is committed to providing opportunities for our citizens to further their education. We also want to recognize your accomplishments as you complete your goal of graduation. As you walk across the stage in your commencement ceremony, it would be a great honor for us to have you wear the custom Muscogee Graduation Stole.

The stole is a gift from the Muscogee Creek Nation. It has the seal of the Great Muscogee (Creek) Nation on one side and the Higher Education seal on other side. Under the Higher Education seal, the words "Emvhakv Svhlhvweat" are in the Muscogee language translated to mean "Higher Education."

This stole is designated for college graduates and should be requested at least one month prior to your graduation date.



Muscogee (Creek) Nation
Higher Education
PO Box 580
Okmulgee, OK 74447
(918) 732-7689
(918) 732-7661
(800) 482-1979 ext. 7661
(918) 732-7694 Fax
highered@mcn-nsn.gov



MISSION STATEMENT

To provide a comprehensive program that encumbers academic education, cultural awareness and community involvement according to the guidelines of the federal regulations governing Johnson O'Malley programs.

JOM PROGRAM GOALS

- To provide technical assistance to all school sites within the Muscogee (Creek) Nation for IEC training, program design, goals & objectives and budget revision.
- To provide an opportunity for parents to become involved in the design of the JOM program.
- To provide a mechanism which allows Indian parents and public school administrators to work together to establish educational programs.
- To provide in-service training for the program coordinators, IEC, program staff, and school administrators in regards to program compliance and to develop a network system between programs.
- To provide an annual parent committee training specifically to meet the needs of the parents on the Indian Education Committee.
- To provide an annual monitoring of each of the 45 school programs for compliance with the federal regulations and Creek Nation policies.

JOM SCHOOL PROGRAMS – Each school program is designed based on a ‘Needs Assessment’ conducted by the Indian Education Committee.

- | | | |
|-------------------|---------------------|----------------|
| • Tutoring | • Incentives | • Seniors Fees |
| • School Supplies | • Cultural Programs | • ACT/SAT Fees |

JOM PROGRAM EVENTS

- **Education and Career Expo** – event for high school students that allow them to explore education and career possibilities. The expo is done in collaboration with the Department of Education and Training programs.
- **In-Service Training** – service provided to JOM IEC members, coordinators, superintendents and administrators to ensure compliance requirements for the MCN required by the Bureau of Indian Affairs for federal regulations.
- **Statewide JOM Conference** – collaboration of Creek, Cherokee, Choctaw, Chickasaw and Seminole Nation JOM programs which provides workshop training for parent committees, coordinators and administrators.

JOM INCENTIVES

- **Academic Incentive** – each year a \$500 incentive is awarded to 16 Muscogee (Creek) JOM seniors within the 45 school districts of the Muscogee (Creek) Nation.
- **Belvin Hill Memorial Incentive** - \$500 incentive awarded to two seniors participating in the annual Challenge Bowl competition.
- **Advanced Placement Incentive** – The purpose of the Advanced Placement Test Incentive is to provide a service to Muscogee (Creek) high school students that will enable them to participate in advanced placement tests in order to receive college level credits.

SCHOOLS SERVED BY THE MUSCOGEE (CREEK) NATION – The MCN JOM program services 11 counties.

- | | | |
|-----------------|---------------|----------------|
| • Allen Bowden | • Hilldale | • Oktaha |
| • Bearden | • Holdenville | • Paden |
| • Bristow | • Jenks | • Porter |
| • Broken Arrow | • Kellyville | • Preston |
| • Checotah | • Kiefer | • Ryal |
| • Coweta | • Lone Star | • Sand Springs |
| • Depew | • Mason | • Sapulpa |
| • Dewar | • Mannford | • Stidham |
| • Eufaula | • Midway | • Tulsa |
| • Glenpool | • Morris | • Twin Hills |
| • Graham/Dustin | • Moss | • Union |
| • Gypsy | • Mounds | • Wagoner |
| • Hanna | • Muskogee | • Weleetka |
| • Haskell | • Okemah | • Wetumka |
| • Henryetta | • Okmulgee | • Wilson |

Challenge Bowl

The Challenge Bowl is a Muscogee (Creek) Nation event that is administered through the Johnson-O'Malley program. The purpose of the MCN Challenge Bowl is to promote our children to learn about Creek cultural, history, government and language using traditional values of brotherhood as a foundation. The Challenge Bowl committee made a commitment to set by example, positive role models in good citizenship and tribal pride that would carry on throughout the year and not just during the few days of the competition.

Each year Creek Nation employees and community members prepare for the competition by having monthly core group sessions to prepare the study guides, competition questions and conducting training sessions for the volunteers. It is a great deal of work but seeing the faces of the students, parents, and sponsors during the competition and awards ceremony is worthwhile. The Challenge Bowl brings schools, community, employees, and citizens together with the common goal of developing tribal pride within our youth.





Mission Statement

To provide career and educational opportunities through quality, culturally focused guidance to enhance self-sufficiency, involve community and family, and promote a stronger workforce.

Career Readiness

- Resume' building—Assistance with creating and updating personal resume'.
- Job search—Assistance with learning how to find jobs in the client's local community.
- Career assessment—Assistance in determining and exploring career interests and options.
- Life Skills—Workshops and other opportunities to learn and practice employability skills.
- Work Keys—An assessment to help individuals build their skills to increase opportunities and develop successful career pathways.

Education & Training

- GED Test—Assistance with payment of the GED test one time per participant.
- GED Incentive—A \$300 incentive for completion of the GED.

Class Room Training—financial assistance with various educational expenses, must have HS diploma or GED.

- Full Time—Bi-weekly allowance payments for attendance at the College of Muscogee Nation, OSUIT or approved Technical Schools.
- Part Time—Assistance with tuition, books, equipment, and other related fees at approved Technical Schools (Central Tech, Green Country, Gordon Cooper, Indian Capital, Kiamichi, Northeast, Tulsa Tech, Wes Watkins and assistance for Allied Health core classes at Bacone, Carl Albert, Connors, Seminole State, Tulsa Community College).
- OSUIT Registered Nurse—Monthly stipends, tuition and book assistance for full time students in the Registered Nurse program.
- Compressed Natural Gas—Monthly stipends, tuition and book assistance for full time students in the Compressed Natural Gas program at OSUIT.

Tribal Grant & Incentive —a grant for enrolled MCN citizens attending accredited Vocational Institutions nationwide. An incentive is also available for students obtaining the required Grade Point Average. High School students enrolled concurrently at public universities or technical schools in the state of Oklahoma are also eligible for assistance.

Work Experience

- Adult—Up to 90 days of work experience for unemployed individuals to gain work experience and employable skills.
- College—A 12 week summer internship for college Juniors, Seniors, and Graduate students. Applications are accepted from March 1 – March 20.



Muscogee (Creek) Nation Literacy Program

Every student and citizen of the MCN has unlimited access to more than 4,000 digital books matched to students' interests and reading level to encourage reading anywhere, anytime. We would like to encourage everyone to login and share the reading experience with family and friends! We periodically share great ideas and create reading challenges to motivate students to read more. Here are some examples of upcoming events and reading challenges for the entire Creek Nation!

Mission: The Muscogee Creek Nation Literacy Program was established to provide all Muscogee Creek citizens and its community with the opportunity to improve their literacy and preserve the Mvskoke language through a partnership with myON reader, an online digital library.

Vision: The program will help with challenges that our students might face in regards to being proficient in reading, comprehension and vocabulary. Enabling them to be college and career ready. We will provide the reader with a custom Muscogee Creek book set, all converted and/or created in the Mvskoke language to assist in preserving the language, through visual and audible learning. The literacy of the Nation is fundamental to improving the education level of our community, cultural preservation and creating a strong sovereign Nation.

To Login to myON – It's as easy as 1-2-3

1. Go online to www.MuscogeeCreekNationReads.com
2. Click on login now button and enter the following info:
 - a. School Name: (Example) Sapulpa J.O.M., Muscogee Creek Nation
 - b. User Name: (Citizenship Number or Designated School ID# for non-Creek citizens)
 - c. Password: MCN
3. Click on submit and you will be prompted to take an interest inventory & a short placement test.
The process will take approximately 20 Minutes and then you have immediate access to all the digital books on myON!

All JOM Schools, Head Start Centers and Child Care Center in the Muscogee Creek Nation District have access to myON. Parents please get with those programs to get your login information.

District Challenge

To help kick off Literacy Month in December 2014, we started a school district challenge. We are challenging the schools within our district to help get involved and help our students use and access the program. So we are challenging them with a contest that will run from December 1, 2014 to March 31, 2015. To be eligible for the district challenge your school would have to be within the Muscogee Creek Nation boundary and your school has to be using myON. The district with the most hours read will be the selected winner. You will not only get the bragging rights, and be featured on our website, Facebook and newsletter but will receive a set of 20 Kindle Fire HDs to be used for your students.

I LOVE to Read

Students are headed to the end of the school year and ready for summer, but we don't want them to check out already. We are challenging our students to love reading. Challenge starts on February 1 and will run until the end of May 2015. The winner will be selected on based on the amount of time-spent reading during this challenge. We will have three winners. 1st place will receive an iPad Mini, 2nd & 3rd Place will receive a Visa Gift Card. All will be recognized at the Muscogee Creek Nation National Council Meeting in June and receive a reading certificate.

Family Literacy Night

Families and the community are one of the most important aspects of a student's success. In order to increase awareness and participation of families in their student's success, we can hold a Family Literacy Night at either your school or community. These events are in collaboration with the schools and communities within the district and their Native families. Muscogee Creek Nation Reads gets the opportunity to explain the program, educate families on how to use myON and how myON can be a great literacy tool for their entire family.

If you would like to schedule one for your school or community please email Rnarcomey-Watson@myon.com.



Randi Narcomey-Watson presents Zane Hamilton with an iPad Mini on April 23 at Wetumka Middle School for being the winner of the Read and Win Holiday Challenge.



“Exercising Sovereignty and Self-Determination through Traditional Gift Giving”

MISSION STATEMENT

The central purpose and role of the Muscogee (Creek) Nation Higher Education Scholarship Foundation Program established by the Muscogee (Creek) National Council is to promote self-sufficiency, proactive community participation, self-reliance and self-determination.

To exercise the proficiency of tribal sovereignty by providing a sustainable future for Muscogee (Creek) Nation citizens through academic scholarship, community initiatives, and research that benefits the growth and prosperity of Muscogee (Creek) Nation communities.

The Muscogee (Creek) Nation Higher Education Scholarship Foundation Program is a Muscogee (Creek) Nation tribal government non-profit program qualified under Section 7871 (a) of the Internal Revenue Service Code.

All contributions to the Muscogee (Creek) Nation Higher Education Scholarship Foundation Program are fully tax deductible to the extent allowed by law.

CORE VALUES:

SPIRITUAL BELIEF— *Vkvsymkv*

To acquire a spiritual understanding of life....

COMMUNITY — *Emetvl’hvmke*

To place community interest and benefits ahead of individual and personal gain.

HUMILITY — *Eyasketv*

To be kind and to unconditionally help one another through initiative efforts.

RESPECT — *Vrakkueckv*

To help one another in time of need.

INTEGRITY — *Fvtcetv*

To take responsibility for our performance and commitments.

RESPONSIBILITY — *Emenhonrvke*

Tayat

To be loyal, reliable, and diligent in all tasks.

WISDOM — *Hoporrenkv*

To achieve a happy, healthy and self-sustaining life.

HIGHER EDUCATION — *Nakcokv*

Mvhakv Svhlwecat

To bring a sustainable future to Muscogee (Creek) Nation.

LEADERSHIP—*En’homvtetv*

To promote that every individual has the potential to achieve success.

Requirements

1. Must be a member of the Muscogee (Creek) Nation (copy of citizenship card).
2. Completed Higher Education Scholarship Foundation Program scholarship application.
3. Enrolled as a full-time student.
4. Attending an accredited institution of higher education.
5. A one page typed personal statement including your goals, career choice, and tribal community involvement with an emphasis on how this scholarship will affect your college career.
6. If you are a **HIGH SCHOOL SENIOR** or **FIRST-TIME ENTERING STUDENT** you must submit the following:
 - A. A copy of your high school transcript or GED certificate.
 - B. College Admission letter and class schedule of the semester you are requesting funding.
7. If you are a **CURRENT COLLEGE STUDENT** you must submit the following:
 - A. A copy of your college transcript(s).
 - B. Class schedule of the semester you are requesting funding.

Scholarships (Scholarship Award Range \$500-\$2000)

- | | |
|---|---|
| • Phillip Coon Scholarship | • ECKE 'MVNOKECKV Scholarship for Single Mothers |
| • Henry Marsey Harjo Scholarship | • Jackson Narcomey Rising Artist Scholarship |
| • The George & Mollie (Jones) Hicks Memorial Scholarship | • The Reuben R. & Fannie Mae (Cook) Turner Medical Field Scholarship |
| • Corporal Joe Halley Scholarship | • Naomi Harjo Foster/Lois Harjo Ball Scholarship |
| • Bill S. Fife Scholarship | • Kevin "Babe" Aaron Memorial Scholarship |
| • Alfred Berryhill Scholarship | • University of Sciences and Arts of Oklahoma Scholarship |
| • Cvcke' Enheromka Scholarship | • Kenneth Sourjohn, Sr. Memorial Scholarship |
| • The Lou Canard Navarro Memorial Scholarship | • George Tiger & Frances Tiger Scholarship |
| • Fighting Cancer for Kat Scholarship | • Checotah Casino Scholarship |
| • Perry Beaver Scholarship | |
| • Claude Cox Scholarship | |
| • Susan Colleen Wilson Memorial Scholarship for Muscogee Orphans | |

Deadlines

June 1st—Fall Semester

December 1st—Spring Semester

All applications can be mailed, faxed or delivered to the Scholarship Foundation Program Office.

Contact

Director: Dr. Pete G. Coser (918) 732-7755

Resource Development Specialist: Kryste Benge (918) 732-7763

Administrative Assistant: Nathan Barnett (918) 732-7754

Muscogee (Creek) Nation
Higher Education Scholarship Foundation Program
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www.creeknationfoundation.org